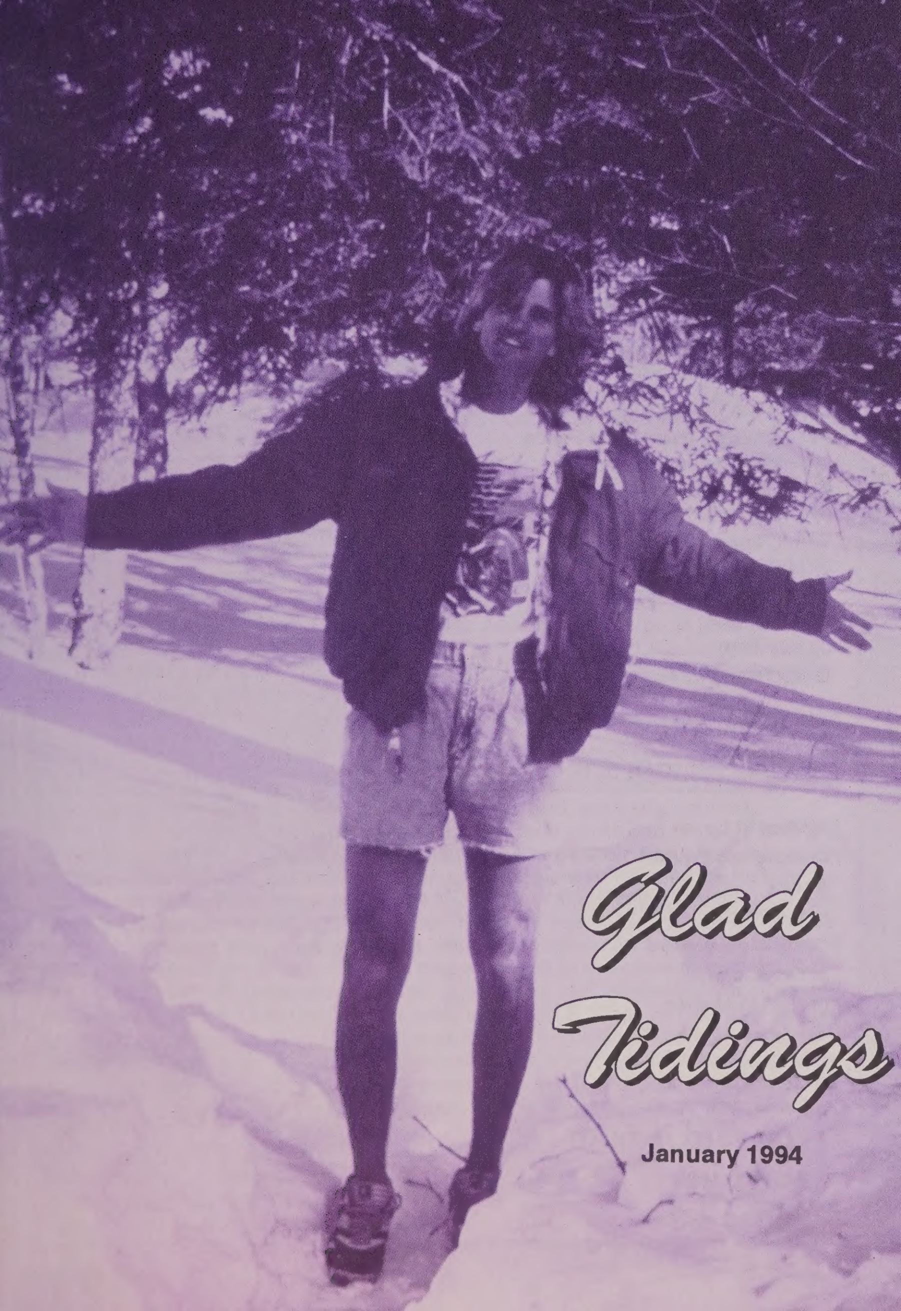

Glad Tidings

January 1994

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Glad Tidings

JANUARY 1994 **Vol. 70 No. 1**

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo by Skjold Photographs.

Omission: The lovely poem "Christmas on my Boots" on the back cover of the December 1993 issue was written by Nathan Harms of Edmonton, Alberta. Our apologies to Nathan for omitting his name.

January 1994

All that we have is Thine alone, A trust, O Lord, from Thee.*

I remember a little girl who received a doll carriage for her birthday. It was a wonderful carriage with large wheels and a fold-down top. Just like a real baby pram. How happily that little girl settled her doll in the carriage and fussed over the blanket.

I remember too that little girl took a pair of scissors and cut a neat little hole in the roof of the carriage, perhaps to let the sunlight in. To this day, I don't know why. I do know the month was June and I was that little girl. It must have broken my parent's hearts.

By now, some of those Christmas gifts you so lovingly selected and so carefully wrapped may already be torn and discarded by unthinking recipients. Do you suppose that sometimes the expectations of the giver exceed those of the recipient?

It's not easy to *let* go and to trust the gifts we give will be used in ways we think are wise. But didn't God give us the gift of a Saviour, with no strings attached? Simply through His grace?

The beginning of a fresh new year is another gift, a good time to think about what we will give to God this year in return for all we have been given. Will there be strings attached to the gifts we give? Will we put restrictions on how and where we want our gifts to be used?

For years the Church and the WMS have discouraged people from giving 'designated' gifts, opting for trust in those called to positions of responsibility to follow the leading of the Holy Spirit, unfettered by restrictions that would sometimes mean being unable to fund something because money that was designated for a specific purpose is tied up and, perhaps, unused.

But times change and patterns shift. The new paradigm (model) is to put a face on mission, to enable people to picture where their money is going. As a result, the WMS will attempt to identify projects to be used as foci for information and education throughout the Society for 1994. This is not to encourage designated giving but rather to focus our educational efforts towards informing people about ways their donations can be used. You will hear more about projects in Canada and overseas in the coming months.

It was that all important task of promoting and educating *for* mission, not *about* mission that the Society took on in 1972. That is the task we are called to continue into the 1990s. Let us trust that God will use our contributions to further the work of the Kingdom in the world, and let us give without strings. The season of gift giving may be over but the celebration of the greatest gift ever given goes on all year. Praise God, we are partners in that celebration!

Written in Love
June

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*William Walsham How, #364 Book of Praise

A Message from the President

In the past year we have heard the words restraint, cut-backs, layoffs, closures, etc. on every newscast, newspaper or radio program we see, read or hear. We face these realities in our businesses and our personal lives, in our groups and in our churches. Our Women's Missionary Society has not been exempt. Interest rates are low and costs continue to climb.

Yes, we have had to make some cuts, and we're still looking for areas where we could cut back without seriously damaging our work. It's hard of course. We hope the economy will improve and we'll be able to replace the monies in the areas we've had to cut.

The WMS depends on you and me, the people in the local groups, for support, and we realize you're doing your very best. However, I wonder sometimes if we've forgotten that when Jesus commissioned us to "go and tell" He also added, "And remember I am with you always, to the end of the age." (NIV) He also said in Matthew 7:7, "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you." (NIV)

Where is our faith? Have you ever been in the position of really needing help? Have you been down to your last dollar and your family really in need when you've prayed and help has come. Maybe it didn't come in the form of a cheque, but you're given a chance to earn what you need. It can happen in many ways and it does happen; those who know me well know that I speak from experience. We need to ask in faith.

I firmly believe that, even in times of restraint, we must not sit back and say, "We just can't do it". Excuses are easy. Have we really tried? Have we prayed about it? Have we asked? If we don't ask, how can we expect to receive? Is our faith strong enough to believe it can happen?

Wonderful things happened in Jesus' time to those who had faith and who asked for help. Wonderful things could happen today if we only have enough faith.

I know many groups are getting smaller. Faithful workers are elderly and unable to attend meetings. We appreciate their dedication over the years. Let's be enthusiastic and reach out; there are other workers out there, but no one will join us if we go around with long faces. We need to dream up innovative ways of involving new members. Maybe we need to change a bit.

We need programs that will interest people, help them to face today's problems. Don't give up. Have faith! Let God's Spirit work among you.

In Hebrews 11 we read how many of the Old Testament people accomplished great things by faith. Can we do any less?

Henry Chester writes the following entitled "Enthusiasm":
"Enthusiasm is the greatest asset in the world.
It beats money and power and influence.
Single-handed the enthusiast convinces and dominates
where the wealth accumulated by a small army of workers
would scarcely raise any interest.
Enthusiasm tramples over prejudice and opposition,
spurns inaction, storms the citadel of its object
and like an avalanche overwhelms and engulfs all obstacles.
It is nothing more or less than faith in action
Faith and initiative rightly combined remove mountainous barriers
and achieve the unheard of and miraculous."

Let us begin 1994 with faith and great enthusiasm and God will bless us as we do.

Kay Cowper

A Message from the Treasurer

Forward

In Faith

For the past couple of years, the Treasurer has had an opportunity to meet with you monthly through the "Forward in Faith" column of Glad Tidings. This will continue into 1994. Stewardship has been the theme for some time but in the coming year we hope to focus on extending our membership and providing the benefits of our great organization to others - not that we haven't been doing this forever but just that we are giving greater emphasis to this aspect.

Concern has been expressed over our reduced share in the Life and Mission Agency budget necessitated by financial restrictions. It is not possible at this time to report that we have exceeded our estimated income for 1993 and so it does not appear that we shall be able to support this part of the church in any greater measure during the coming year.

Our funds support the work being done in Synods and Synodicals on our behalf by our Area Educational Consultants - an essential requirement within the congregations - which includes the AEC's participation in leadership training in children and youth education.

Our Book Room has been of tremendous assistance to all areas of the church and has proven there is a need for such a resource. The Glad Tidings keeps us up-to-date on current happenings within the various areas of the work of the church and gives insight into current social problems. We are an organization that is an important part of the Presbyterian Church in Canada and we have much to offer to all.

When we look back at what has been accomplished in the years since 1864 and since the upheaval in 1925 at the time of church union, we see a proud heritage and we expect an amazing future but it is incumbent on each one of us to so live today that our vision of tomorrow will come true. We have a great organization and we have much to tell our congregations.

I heard one person say this week that we appeared to be a mysterious, secret clique. I hope this is not how we are perceived by any others. Stand up and shout and *praise God.*

In love and in praise of all you have done,

Marion Weldon

Forward in Faith

Forward in Faith we go,
While we are here below,
Jesus our guide!
Let us live everyday,
Treading the narrow way,
Saying to all who stray,
"In Love abide"!

Tho' in the world we find,
Darkness of every kind
Seems to abound!
Faith in our Heavenly King,
Peace to our hearts will bring,
Knowing in everything
God can be found.

"Christ for the World" our aim,
Faith in His Holy Name
Sets us apart.
Christians we're proud to be,
Living in harmony,
Showing for all to see
His is our heart!

Rona Reaper

(Sung to the Tune of "Thou Whose Almighty Word" #95 Book of Praise)

- Rona wrote this hymn for the Hamilton Presbyterial.
She is a member of New Westminster Church, Hamilton, ON.

A Message from the Executive Secretary

When the 1994 Estimates were presented to the 1993 Council in May, many delegates expressed concern over the big reduction in our grant to the Life and Mission Agency. Although no formal motion was made, they requested that cuts be made to other areas of our work as well.

Since then the Finance Working Group has worked diligently to make adjustments resulting in the revised estimates of $1,195,292. This figure is $39,135 lower than the original Estimates in May, and $246,633 less than the total Estimates of 1993. $100,000 of this is reflected in the reduction of our grant to the Life and Mission Agency, and another $146,633 in the rest of our budget.

If readers compare the figures with those of last year, they will note that the percentage for administrative costs has been substantially reduced. Moreover we are being more realistic about our expected revenue from gifts, bequests, and interest.

This urgent call for fiscal restraint has forced us to review the Society's role in the life of the Presbyterian Church in Canada. Some feel that our primary focus should be our grant to the Life and Mission Agency. However, we need to look to the decisions taken by the Society in 1972 and to the implications of those decisions.

First, the Mission work in Canada and overseas (mainly personnel) was integrated with the Board of World Mission. Secondly, the Society retained the personnel and services for mission and Christian Education, possibly because these areas were not being fully covered by the rest of the Church. The Society can be justifiably proud of our record in this area.

At a time when the whole Christian Church is being summoned to a new focus, particularly to frontiers right at our doorsteps, this focus on education is more important than ever before. Our Book Room service, our magazine, the Glad Tidings, and our Area Educational Consultants must continue to be funded not only to serve our Society, but primarily to serve for the upbuilding of the whole church that all of us might be bettered equipped to be in mission.

Tamiko Corbett

The Changing Face of Mission...

I believe that if we, in this day of momentous social change, are content with doing things in the same old way, we risk being swept away on a tide of irrelevancy.

I believe that God is doing a new thing in the world and in the church, so it is important to search out those small signs that point to the transformation that is taking place right under our noses.

Glen Davis

-Excerpts from "The Changing Face of Mission", an address presented to the Synod of Toronto/Kingston, October 19, 1993 in Knox Church, Sudbury by Glen Davis, General Secretary, Life and Mission Agency, The Presbyterian Church in Canada. # 1 in a series of quotes.

ESTIMATES 1994*

Estimates for:	1993	1994	% of Total Estimates
Administration & Continuing Education: Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses including all telephone, postage and printing ...	$318,852	$208,352	17.4
Mission Education: salaries for three executive and three support staff, resources for Adult, Youth and Children, Glad Tidings and the Book Room expenses...	$368,790	$345,548	28
Area Educational Consultants: salaries and expenses of seven AECs and freelance workers, leadership training, Christian & Mission Education work with groups of all ages in the church...	$391,134	$390,692	32.6
Grants: interchurch groups, Christian literature worldwide...	$16,149	$14,200	1.1
Life & Mission Agency	$350,000	$250,000	20.9
TOTAL ESTIMATES	$1,441,925	1,195,292⁺	100%

⁺($246,633 less than 1993; $39,135 less than original estimate in May.)

Suggested Synodical Objectives for 1994

British Columbia	$71,700
Alberta	63,000
Saskatchewan	26,100
Manitoba & N.W. ON	36,800
Hamilton & London	373,500
Toronto & Kingston	333,000
Quebec & Eastern ON	140,400
	1,044,500 (87.4%)
From legacies, gifts, interest & capital	$150,792 (12.6%)
TOTAL ESTIMATES	$1,195,292

(*revised November 2, 1993)

- *Never again in this life will these orphans see their mothers or fathers.*

Peace, When There is no Peace

by Ian Clark

> *"They have treated the wound of my people carelessly, saying 'Peace, peace,' when there is no peace." (Jeremiah 6:14 and 8:11, NRSV)*

We spent the day with the refugees who do not exist. We talked to them a little; we listened to them a lot. But they do not exist, or at the very least, their problem does not exist - according to the Government of Kenya.

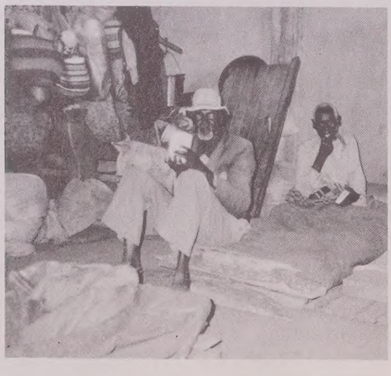
They are among the many who are refugees in their own land, victims of tribal clashes which the government does not want to acknowledge. The people we visited are a group of around 3,000 women, men and children who live in a lumber warehouse with the permission of the owner, a member of the local Presbyterian Church. They are now into the second year of camp life, and they see no end to their situation. We visited them as mission partners from the Presbyterian Church in Canada.

The failure to find a solution to the problem of tribal clash victims stems from the fact that the Government does not recognize the problem and thus makes no effort towards organizing reconciliation or rehabilitation. The Local Chief's Office is adjacent to the 'camp' and neither he nor any representative of the authorities has ever visited the displaced. This gives credence to the widespread belief that the clashes which have produced the current situation have been orchestrated by people very close to the party of government.

The problem is in fact, a by-product of the country's efforts to become a multi-party state. Kenya was more than a little encouraged to move in this direction by the World Bank and some governments of the

Above: A young visitor for the church with an Easter baby, and a young widow.

Below: Home in the lumber warehouse for two elderly men. They have been there for thirteen months.



'west' and 'north' including the Canadian government. It is part of the policy of linking aid to social justice, but it goes further by pressing what are called Structural Readjustment Programs (SAPs) as a condition for aid. Such external forces have imposed immense pressures upon the government of Kenya to adopt unwanted policies. The current wave of clashes, death, destruction and displacement is a product of that pressure.

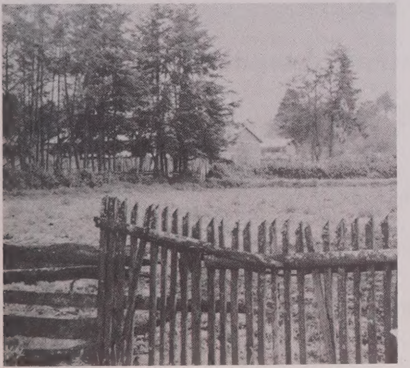
At the time of independence (in the mid 1960s), as an expression of the new state, people were encouraged to act on the constitution which held that Kenyans were free to live and work in any part of Kenya. This would break down tribal loyalties and create national citizens. Some bought land, and received the title for land which was not in their traditional areas of tribal background. They worked hard on this land and they prospered. Indeed their efforts are part of the relative prosperity of contemporary Kenya.

When the multi-party constitution was forced upon Kenya in 1991 by international political and economic pressure, there was an internal need to establish and re-establish foci of political power. Politicians and their supporters looked to their traditional (i.e. tribal) areas. By that time, a number of areas in Kenya's Rift Valley were populated by significant numbers of people who, although they had been born and brought up in the area, had family and tribal roots in other parts of the land. A generation of parents and grandparents who held legal title for their homes and land were suddenly under threat.

In April 1992, serious 'land clashes' began in which perhaps a thousand people have died, and many more thousands have been injured and/or displaced. In recent

Above: A woman in the warehouse corner, the only home she now knows. She watched her husband being hacked to death.

Below: Behind the trees is the warehouse and the current 'camp cum home.' Behind the fence in the foreground is the site upon which the Woman's Guild will build an orphanage and education facility for the young 'land clash victims.'



weeks the Government admitted in Parliament to 'only' 365 deaths despite the fact that official parliamentary committee reports have put the figure very much higher.

There are signs today, months later, that the clashes are spreading to urban areas. But there are no signs of care, and no sense of peace in the affected areas. The smoldering ashes from newly burned out homes were seen by us as recently as two days ago. The ruling party, in the multi-party parliament which the recent election produced, holds on to power.

In our visit we met an Elementary School headmaster who spoke of the day the gang came on the rampage, and of the next day when a larger, armed group surrounded the village. Their lives were spared but their livelihoods taken and their homes destroyed. I met an elderly woman whose husband was hacked to death before her eyes, and a young mother with a lovely Easter baby who was born fatherless, the father having died in a 'clash'. And we met scores of children who were born into secure, often Christian homes, who are now orphans.

But we listened to 'hope' as well as to despair. The 'hope' did not come from outward circumstance or from the reading of the times, it came from faith in, and commitment to, the promise of God that He loves and cares for his creatures. 'God is good,' we heard repeatedly. This despite the fact that 'the powers that be' have treated the wounds of their own people so "carelessly, saying, 'Peace, peace,' when there is no peace."

We were asked for nothing but our attention and our prayers. Our visit was taken as an expression of Christian fellowship and our link to their 'hope' was that through our prayers and our fellowship, others would pray and come to know and care. Only then, because God is good, would peace come. It would be peace to those we visited, and a peace we can all share.

- Ian and Catherine Clark are serving with the Presbyterian Church of East Africa.

Fine Lace

How fine a creation:
The lace God paints
On frosty pane,
Backlit by sunbeams.

Or the lace
of shadows cast
by woodland ferns.

Or lacy pattern,
traced by feathery friends
on fresh new snow.

And, on an aged face,
the spidery threads,
Work of time, and care,
God creates no finer lace!

Jean Rowat

Think Smart - Think Safety!

by Margaret Bunel Edwards

"I've been driving for fifty years and I don't need any helpful hints from you," Mrs. L. informed her friend, rather tartly.

"I was just trying to point out that this street is now one-way and we're heading in the wrong direction."

A hasty, illegal, U-turn followed and the driver was fortunately out of danger - for the moment.

Experience is valuable but there are constant variations taking place concerning road signs and regulations. With this in mind, many cities have made available for drivers 55 years of age or older, a refresher program that eases the strain of coping with today's changes and increased traffic.

Research shows that older drivers do have more accidents than those in the middle-age category. Physical disabilities mean that seniors sometimes experience difficulty when backing up, turning, changing lanes or entering the freeways. By participating in a Mature Driving program, a person can improve, through learning the newest and best defensive driving techniques designed especially for older people.

Here are some useful suggestions which apply to all drivers regardless of age. For instance, everyone should have eyesight and hearing checked regularly and if new glasses are prescribed, time must be allowed to adjust to them. It is important to see clearly the whole traffic pattern ahead.

Note cars coming onto the road from driveways, starting from the curb, or leaving store parking lots as well as any pedestrians and cyclists in the area who are liable to suddenly change direction.

Check rearview and outside mirrors often especially before the driver turns into another lane or merges with traffic. When there is any doubt about safety, the advice is, do not pass.

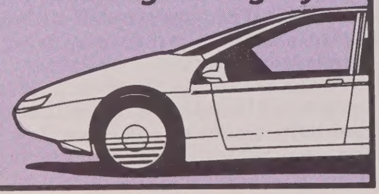
Leave at least a car length between your vehicle and the one in front, and, if driving during a rain or snow storm, slow down and allow for an even greater distance.

Plan your outings to avoid high speed traffic routes and try not to drive when daylight is fading. Long periods behind the wheel are tiring and lessen concentration, so frequent rests are advised on an extended trip.

By cleaning the windshield, rear window, headlights and tail lights, you help not only yourself but other people on the road who can now see your car more clearly.

The use of seat belts is a must for the driver and all passengers. In

Older drivers do have more accidents than those in the middle-age category.



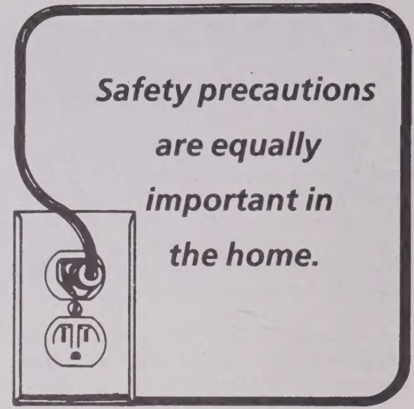
the event of a collision, the belts prevent passengers from being jolted out of their seats and injuring others in the car.

There is an increasing use of air bags in the newer vehicles. This inflatable protection bag is concealed in the steering wheel and beneath the front panel of the car. Each bag has an inflator unit, which is activated if there is a frontal collision. At sixteen to eighteen kilometers per hour, the air cushion inflates, comes in contact with the driver and then deflates. All this takes less than one fifth of a second so it does not block the driver's vision nor does it prevent him or her from getting out of the car.

If the vehicle is struck from the back or side and there is a slight blow to the fender, for instance, the air bag does not inflate.

From the viewpoint of a driver's safety, air bags offer other protective features. They act as a cushion for the body, preventing injury caused by striking the front panel. They also keep a driver's spine in proper alignment and support the head. They do not take the place of seat belts, of course, but they certainly are a valuable feature worth considering.

Safety precautions are equally important in the home and a simple way to prevent accidents is to have adequate lighting at your fingertips. Everyone should have a lamp within easy reach of one's bed. The new lamps, which require only a touch anywhere on the base to turn on the light, are a wonderful convenience, especially if fingers are stiff with arthritis and there is difficulty using a conventional switch.



Safety precautions are equally important in the home.

Stairways, outdoor entrances and steps should be wired so that direct lighting shows any object left in the area which could cause a fall. Since steps can be a real problem, a night light, top and bottom, is an excellent idea. A flashlight is a must to light dark stairwells in an emergency.

Handrails are essential when considering safety. They are recommended for both sides of a stairway, as well as being useful in the shower and above the bathtub.

The bathroom is an area where extra care is strongly advised. A rubber mat is an easy way to prevent a fall, as is the use of non-skid floor wax. Any spilled water should be wiped up immediately and good fitting shoes are definitely advised over sloppy bedroom slippers when going about daily chores.

Proven ways to prevent and cope with a domestic fire contribute to peace of mind. A working fire extinguisher in a readily accessible area of your home, in combination with smoke detectors on each floor level, should keep you protected during a fire emergency.

Mrs. L. may not have needed helpful hints but if you combine safety suggestions with common sense and reasonable precautions, you have the key to accident free, everyday living.

Central American Journey

A group of eight Canadians, seven Presbyterians and one Lutheran, travelled to El Salvador and Guatemala in March 1993. For two weeks, accompanied by area missionary Joe Reed, they listened to the "people of God" tell their stories, and promised that they would share their stories with our own people. They offer some of these stories to you. May the prayers of these gentle people become your prayers. May God give justice with peace to Central America.

- The El Mazoté Monument, Morazon Province, El Salvador. The inscription reads: "They are not dead. They are with you and with us, And with the whole human race."

***Mary Kalil:** March 6th, San Salvador, El Salvador (Katharine Bergbusch)*

Mary is among the privileged of El Salvador, blessed by God. Daughter of a North American, she married a businessman and had a family. When her husband died young, she carried on the business.

Driving to work in San Salvador in the early eighties, however, was horrendous. Mary had to avoid bodies in the streets. The death squads were hard at work during the night. One morning, as she drove past a body, she realized she had barely noticed it. She was getting used to death in the streets! A sincere believer and faithful church-goer, Mary resolved never again to be indifferent to human life.

The pastor in her church began to speak about the injustice in the country and about the need for Christians to stand with the powerless. Mary began to understand how it came about that some Salvadorans had plenty and others were landless and penniless. Instead of continuing to take her position of "blessed" privilege for granted, she began to work within her Baptist Church to change the situation.

She remembers driving into areas of the worst conflict in order to visit small rural congregations. She and her companions were stopped at numerous check-points by the military. They expected to find the church empty. But as they neared the building, they heard singing. At least sixty people were there. "We had to come together," they said, "for strengthening." Their courage inspired Mary to become totally involved in the struggle for justice and peace for the people of El Salvador.

Mary Kalil no longer stands on her privilege. She stands with "what is weak in the world to shame the strong." She has "lost her life to find it." This is what moved me about her story. She has undergone conversion.

***Gloria:** March 7th, Near Segundo Montes, Morazan, El Salvador (Ian MacMillan)*

I have just returned from the May Rally of the Glengarry WMS where I spoke about my recent trip to El Salvador and Guatemala. Although two months have slipped by since I toured those Central American countries, images, stories, faces, sounds and even smells are still very present in my mind. It was an invaluable experience - one which I shall never forget.

One person I remember in particular is a young peasant woman named Gloria. She lives in a small village near El Mazote, the community in northern El Salvador where 1100 innocent men, women and children were brutally murdered on December 12th and 13th, 1981.

Gloria took our group to see this haunting graveyard. Her story sent chills up my spine. As I looked around at this now peaceful site, I tried to imagine the terror of those dark December days, but I could not. I just stood there in silence and asked God, *"Why?"*

Gloria told her story with conviction and with boldness, even though there were two soldiers standing nearby listening to every word. This intelligent, courageous and high spirited young woman was truly an inspiration.

Today, as I sit in my comfortable home far from the poverty, injustice and oppression of El Salvador, I think about Gloria. I wonder what life holds for her, her people, and her country. God grant them strength, protection, and vision; and may peace and justice soon reign.

Photo: L. June Stevenson

- Mary Kalil, right, with Joe Reed.

***The Gardener:** March 10th, University of Central America, San Salvador, El Salvador (Jim Patterson)*

He looks to be about 60 years old. His hands are hands that have always worked in the earth. He used to have a wife and a daughter to care for and who cared for him. They are dead now. He is alone.

The Gardener's wife used to keep house for some Jesuit priests who taught at the University. These Jesuit priests worked for justice. They told the truth about what was happening in El Salvador.

On a November night in 1989, the Gardener's wife was afraid to go home because of the shooting and bombing in San Salvador. With her daughter, she decided to stay in one of the guest rooms near the Priests' residence. While the two of them lay sleeping, soldiers from the Atlacal Battalion (trained in Georgia, USA) came with guns.

They pulled the six priests who were living there from their beds, tortured them, and killed them. They also found the Gardener's wife and his daughter. These they murdered in cold blood. The mangled bodies were left behind the residence in an orchard. The Government claimed that the murders were committed by the FMLN

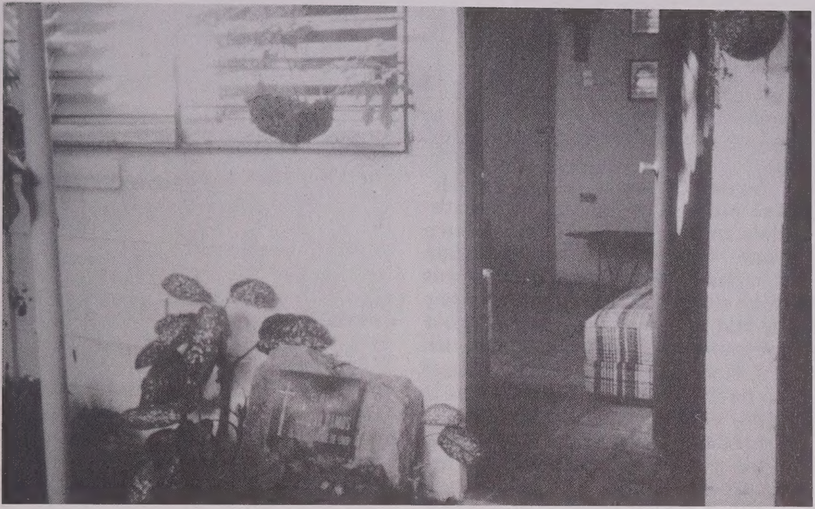


Photo: L. June Stevenson

- Guest room where the gardener's wife and daughter were murdered.

(guerrillas). But on March 15th, 1993, the United Nations Truth Commission confirmed that these murders were committed by the Army.

The orchard behind the residence has been cut down now. The Gardener shows us a beautiful rose garden. There are six red and two yellow rose bushes which he planted. He tends them with care every day. Some days he can tell the story behind these rose bushes. Today he cannot. A nun tells us, "The six red roses are for each murdered priest. The yellow roses are for his wife and his little girl."

Ignacio: March 16th, Chimaltenango, Guatemala (Lynae Grace)

As we were crossing the border from El Salvador to Guatemala, I woke from my fitful doze (the best I can achieve in a moving vehicle) and handed the bus attendant my passport. "This is great!" I thought. "We don't even have to leave the bus to get our passports stamped." Already it seemed that things were going to be a whole lot more pleasant in Guatemala than they had been in El Salvador.

As we proceeded into Guatemala, the landscape became more and more spectacular. There were flowering trees everywhere and stepped mountainsides planted in pineapple, snow peas and bananas. And there were people all about smiling and wearing brightly coloured clothing. Compared with El Salvador, where there was evidence of war everywhere (garbage-lined streets and highways, squatters huddled beside posh neighbourhoods) this was paradise! My heart felt extremely light at the prospect of spending a week here.

This feeling of enchantment continued throughout the next few days. But on the day we visited the town of Chimaltenango it came to an abrupt end. At Chimaltenango we were greeted by the local Presbyterian minister, a man called Ignacio. Since he was kind enough to meet us, we asked him about himself.

As he started to tell us his personal story, the horror of Guatemala's reality came crashing down on me. He spoke of his abduction and torture by the army because his kindly wife had fed some hungry men and and had not realized they were guerrillas. He explained with tears how the people of his village had been burned alive in their homes. He told us of his escape and eleven-day ordeal hiding himself and his pregnant wife from the army in the mountains. And he made it clear that his story was not just his own but the story of all the indigenous peoples of Guatemala.

If I had not met Ignacio, the quiet war in Guatemala may not have become real to me. When I returned to Canada, I did some research. I discovered that the Guatemalan army has waged a horrible, bloody war against its own indigenous people. They do this in a gross and systematic way, with no regard whatsoever for the rights of human beings. Their extreme efficiency ensures that the average tourist would have no idea that anything at all was amiss in this breathtakingly beautiful country. Some paradise!

City of Hope: March 18th, Guatemala City (Milton Fraser)

A whirlwind of filthy dust accompanied our group as we walked the streets of La Esperanza (translated "Hope") on the outskirts of Guatemala City. An eight-year-old dressed in his school uniform, a white T-shirt and green pants, agreed with enthusiasm to show us the community's one school. With an air of pride and purpose he led the way through the city of "Hope". The town was a maze of cardboard houses, and open sewers lined the streets where 60,000 squatters live.

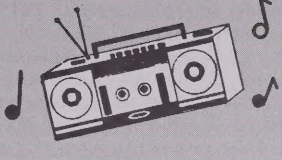
This community faced the problems of drug addiction - alcoholism, the struggle of single mothers, land concerns, abusive treatment from the police, and the forced recruitment of the military. In the midst of this place of despair, called Hope was the eight-year-old with brown hair, dark eyes and a smiling face. This young child's face symbolized the faces of many of the poor children of Guatemala and El Salvador. Children whose rights are violated. Children living in extreme poverty. Yet these children and their families live in "hope". They wear a smile in the midst of despair. Being accompanied on our journey with this young person and others like him for even a short time, taught us much about life and Hope.

ROMERO
PROFETA Y

- Left to right, top: Lynae Grace, Bill Arnold, Carla Rydholm, Milton Fraser. Bottom: Katharine Bergbusch, Gladys Grinyer, Ian MacMillan, Jim Patterson, Joe Reed.

- Also accompanying this group were Gladys Grinyer, Carla Rydholm and Bill Arnold.

CELEBRATING YOUTH



EGGYS *by Jonathan Hayes*

Last summer I was one of nearly six hundred participants of the Ecumenical Global Gathering of Youth and Students (EGGYS) held in Rio de Janeiro, Brasil. Prior to the actual meeting, various exposure programs provided insights into the daily realities of Latin America. It was my privilege to be part of a group which stayed in and around a Taizé community in Brasil's north-east.

The following is an interview which I conducted with an Afro-Brasilian woman known as Bizinha. She is recognized throughout the community which surrounds Taizé as a leader at the grass-roots level. Sitting on the rough stone floor of her two-room house, Bizinha spoke candidly of her life as a person involved in the struggles of everyday life in the community she refers to in Portuguese as Vale Nova Esperanca: the Valley of New Hope. Thanks to Elizabeth Costa Suzart for translation.

J: What is your name?

B: My name is Maria da Conceicao Venerando but to the people of this village I am just "Bizinha."

J: Are you originally from this state of Bahia?

B: No. Actually I am from Minas Gerais, the state just north of Rio de Janerio.

J: How did you come to live here then?

B: The brothers of the Taizé community -- which has such strong ties with this village that people here simply refer to the entire area as Taizé -- had come to speak to the young students in the town in which I was living. Although I was waiting on a job that provided aid to help families in conflict with rich landowners, I was so impressed with their message that I inquired further into the matter.

J: What did you do exactly?

B: I wrote to one of the brothers and he wrote back, inviting me to be something of a bridge between what was then a very young Taizé community and the existing community. I think that "female" presence was needed when relating to young mothers for example.

J: Has your role changed over the the thirteen years you have been living here?

- Bizinha spoke candidly of her daily struggle in the Valley of New Hope.

B: Well, the brothers of Taizé are very much a part of life here. They have not forced their opinions on how the people of the community should live...now my efforts are directed to the mothers and the children. I am co-ordinator of the creche and will provide support to mothers. Often, this means simply thinking of the possibility of a better life.

J: How does the creche function?

B: The people who work here are pulled together out of a common need. Each day we receive help from one of the mothers of a child here. Nutrition and diet are emphasized. Because the parents have not been educated nor do they have the financial means, this basic need is usually not taken care of at home.

J: You mentioned education. I have been very impressed by the school buildings here that were constructed by community workers and composed of teachers from around the community.

B: This is something to be very proud of indeed. Yet education is not merely schools: it must go beyond this. (She motions out the window, pointing to children idling alongside the road.) I'm very worried for the children here. They are very free on the street and this can only lead to more problems. There is a real need for a basic orientation of the children so we can prepare them for the future. This begins by providing them with a sense of purpose.... (sigh) In a community such as this it is not always easy.

J: How does Taizé help to deal with this obvious despair?

B: I think the brothers do what they can. The work they do with young people, teaching the way of the gospel, is a valuable guide.

- Jonathan in front of Taizé.

J: Following that, what role does the gospel play in this community-helping?

B: I find here -- in our thoughts and actions -- the meaning of the gospel. When we try to live the charity the bible speaks of we learn to give and are given peace. Yet, people think that God will provide...as if this world we live in was the one God intended! But this is wrong. The social problems we see are from God's will. We are called by God to deal with them...we must try to be attuned to these problems and be liberated from them.

J: Then a theology of liberation is one that would speak strongly to your views and work.

B: It is difficult to speak of liberation theology when you're right in the middle of it all. I see liberation when I see people getting their first house, their first medicine from their first doctor...it is with the simple things that we can receive a small sense of peace...a personal freedom; maybe what you call a theology of liberation.

J: Has the first/developed world helped in these recent developments which you speak of?

B: Yes and we are grateful. But when our foreign friends stop giving money the work will simply stop. The government here gives us little or no money...we cannot have autonomy.

J: What, in your mind, can be done?

B: Money from the first world is necessary yet we need trained people to come and help...for example, in work projects, proper management skills could be taught to give orientation and direction.

J: I am told that you are leaving this community after thirteen years to go back to Minas Gerais. What are your feelings upon leaving?

B: I gave this place the best I could and now I must give the best I can in another place. Change is good. I hope to go back and do similar work in Minas Gerais as I did here.

J: Are you going back alone?

B: Tanya is coming with me. She is a seven-year-old child whom I have cared for since birth. Her mother is an alcoholic and her father is dead. She asked to come with me and I was so glad. I know if she stays here things will be very tough for her.

J: Any closing words?

B: (She pauses and smiles.) We have a song which the children of the creche sing. The song says "I want to have a child's heart to love you God." It's a simple song but I like it very much because I think if we all had a child's heart everything would be different. A child's heart is one hundred percent pure and clear. In Bahia, children don't get to be children too long.

After the interview Bizinha went to her garden and retrieved some beads which she presented to me in the form of a necklace. I keep the beads near me to remind me of her struggle in a place such as Brasil where, in the face of poverty and injustice, it is difficult to have a child's heart.

- A WMS Christian Literature grant assisted Jonathan to attend this gathering.

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SURVIVING DEATH: HEALING AND GROWING THROUGH GRIEF *by James Taylor. Wood Lake Books, Winfield, B.C. 1993. Price $14.95.*

Surviving Death is a book I highly recommend. I was privileged to read the manuscript before it went to press. Jim, who is a friend and colleague, had shared some ideas with which I immediately resonated. The grief surrounding my own separation and divorce was as painful as any death. And, afterwards I had to deal with that grief and get on with my life. Reading Jim's book was a turning point for me.

This book can help you or someone you love survive the death of a loved one, a relationship, a career or even a belief. "Death is not a conclusion, but a beginning," Jim says, "from which a new you will emerge, like a butterfly from a chrysalis."

It will also assist clergy and other care-givers to be present with those passing through their particular "valley of the shadow..." in helpful and meaningful ways, from just keeping them company to sharing stories with them.

Jim writes from the soul - the soul of a man who has lost a son to death. Jim's son Stephen was 21 when he died from cystic fibrosis. It is said that losing a child is one of the worst kinds of grief: "When children die, they take away the future as well. That is what makes the valley of the shadow of death so incredibly dark and unending." (*William Sloane Coffin Jr.* page 7)

It took Jim ten years to complete this book. Through his writing, he has relived grief that is still sharp at times. Yet, the pain passes, he affirms. The book is centred around letters Jim wrote to his son beginning about a month after Stephen died. They are at times poignantly personal, touchingly honest and painful. "I exhume these letters not to parade my own grief, but in the hope that you may hear in them some echoes of your own experience. And so that, having heard some of your own sorrow, you too can move on without either regretting or forgetting," Jim says at the end of the preface.

Indeed, it is through Jim's experience, and his extensive research, that we are given insight on how to get through our own difficult days of grieving. Many authorities, like Dr. Elizabeth Kubler-Ross, and famous people like Mark Twain (who lost a daughter at age 24) and C.S. Lewis, help to illustrate the stages of grief. There are suggestions like giving yourself a routine and learning how to say goodbye to the past, and 'what you can do' for others at these times.

Surviving Death goes beyond dealing with grief to new life, and how you can influence the kind of person who will eventually emerge from the cocoon of grief: "Somewhere, way down under the debris of shock, of pain, of loneliness, you will have started the labor pains of being born again."

At this point, Jim says to pay attention to your body, your dreams and the images that come. Through them, you will see how the new you is being born.

The hardest part is letting go and finally saying goodbye. Perhaps that was what Jesus meant when he told Mary of Magdala, 'Do not cling to me.' "...Mary could, by her longing, prevent Jesus from moving on. She had to let go," Jim says.

Jim's book about grieving and healing is dedicated to people struggling to survive the death of life as one knew it. It is a most touching memorial to his son. *Surviving Death* "will not tell you how to live forever. But if you have experienced a serious loss, it will help you learn to live again," the back cover says. Reading this book may be like reliving your own grief; it was for me. But, maybe that's just what you need to live again!

L. June Stevenson

SHE FLIES BEYOND - MEMORIES AND HOPES OF WOMEN IN THE ECUMENICAL MOVEMENT *by Pauline Webb. Risk Book Series, WCC Publication, Geneva, 1991. Price $9.00.*

At the mid-point of the *Decade of the Churches in Solidarity with Women* comes this invaluable little book that gives us an opportunity to stop and reflect. How did it all start? Have we really come a long way? And what about the future?

The Holy Spirit is unpredictable and uncontrollable. Like the wind it "blows where it wills". Just like a woman, some might say! "No wonder," writes Pauline Webb, "that in the scriptures the Spirit is so often associated with the female gender." However, she adds, attempts have been made, throughout the church's history, to keep women under control. Later she warns, "Despite the fact that the voices of women have grown stronger throughout the world, and their capacity for leadership is no longer in doubt, they are still often heard in the churches as a threat rather than a promise."

The book is a record of the conversations of a group of women called together for a weekend consultation in Geneva to share their memories and hopes of women in the ecumenical movement. They were not so much concerned with the question of women's *ordination* as with women's *sub-ordination* in almost every avenue of life.

These "ecumenical veterans" have all been active in the World Council of Churches, struggling energetically and unceasingly to make the partnership of women and men a reality in the life and work of the church. Pauline Webb lists these women to whom we owe so much. Throughout the book we learn more about who they are, their memories and their dreams. To our shame, these names will not be familiar to most of us. At a time when we are stressing the importance of remembering and naming women in the Bible, a worthy exercise during this Decade would be to highlight the names of these women and their accomplishments on our behalf.

Where do we hope to be at the end of the Decade? We look forward to the day, says Pauline Webb when "no such special decades are necessary.... We long to see the ecumenical...councils giving a model to the churches of what it means to be a community that enables all who belong to it to feel that they can participate in its whole life, its worship, its decision-making, its mission in the world."

Lois Klempa

"I" - Witness

Wanda

Her name is Wanda. She is a member of our church. She is a tiny little woman, with a sweet smile and a deep abiding faith in God. She was born in Russia 97 years ago, and came to Canada when she was very young.

She lived in her own home in the eastern side of Vancouver. She loved to garden among many other activities, which she kept up until physical infirmities forced her into a care home just about a year ago.

This is a story of her faith in God and the efficacy of prayer. At the back of her house she had a shed where she kept her garden tools and supplies. On the outside of the door was a lock, which she opened with a key.

One day she went into the shed to get some tools for her gardening, and the wind blew the door shut. She heard it click shut and knew that she was locked in, because she had left the key in the lock outside.

Her house was in a very quiet part of the street, and although there was a lane, it was not often used.

Wanda knew what she must do - she must pray. She knew that if she prayed God would hear her, and would send someone to help her.

So she prayed, "Please God help me to find a way out of here." And then she waited. She didn't know how long she waited, but after a long time she heard a noise, and she climbed on to a box to look out the window. There, coming down the lane, was a fire engine! She had never known a fire engine to come down her lane before. But there it was, and it stopped right outside her garden gate. She called out, but her voice was not very strong, and she was afraid that the firemen would not hear her.

The driver got out of the fire engine, and stood looking around - so she called again, and she banged on the window. He looked up, and saw her! and came running up the garden path, and instantly opened the door and let her out.

He could not explain why he came up the lane - he had never been up that lane before, nor had he received any orders to go up that lane. He couldn't explain it!

But Wanda could - God had answered her prayer.

Kay Berry
Richmond, BC

- Kay Berry writes that Wanda died in September 1993 and "now enjoys the companionship of the Lord she worshipped and had so much confidence in."

Be an "I"- witness of Christ acting in your life. Share with us a biblical verse or verses, lines from a hymn, Christian song, poem or other writings which have helped or inspired you during your lifetime; remembrances of helpful advice or kindnesses of others toward you or your family, might also inspire or comfort others. To share is to care.

Your reward will be seeing your work in print and a token gift.

Send your contribution of up to 500 words to: Editor, Glad Tidings, 50 Wynford Drive, Don Mills, ON M3C 1J7. We look forward to hearing from you!

In the World

THESSALONIKI APPOINTS FIRST WOMAN

Dimitra Koukoura, well known in ecumenical circles because of her involvement as adviser or theological reflector at conferences of the World Council of Churches, has been named lecturer for ecumenical theological issues in the theological faculty of the University of Thessaloniki. Previously employed there at a lower level, she is the first woman given formal appointment to the theological faculty. [EPS]

EDITOR APPOINTED

At its October meeting the board of the Evangelical Lutheran Women (ELW) of the Evangelical Lutheran Church in Canada hired Anne Beretta to serve as editor of *Esprit*, the bi-monthly publication of ELW.

Beretta worked with two ecumenical coalitions in Canada, *Ten Days for World Development*, and the *Inter-Church Committee for Human Rights in Latin America*. Along with her husband Troy, they served in Peru as missionaries with the former Lutheran Church in America from 1978 to 1985.

NATIONAL CGIT ASSOCIATION MEETS

The national association of Canadian Girls in Training held its annual meeting in Aurora, Ontario, October 22-24, 1993. Thirty delegates and guests attended from all regions of Canada. Seven regions were represented by presidents, Quebec was represented by a leader and senior CGIT girl. Denominational delegates attended from Baptist, Presbyterian and United churches. The theme for the weekend was "Making Things Happen".

Highlights of the weekend included planning and projects for the 80th Anniversary of CGIT in 1995; discussion of the 1993 Vesper Service "Let's Make Sense of Christmas" to be held in churches throughout Canada; presentation of the new CGIT promotional marketing plan; and, the reaffirmation of the CGIT Purpose and its relevancy in the '90s.

For many teenage girls in Canada, CGIT is their main source of religious education. CGIT can help teen girls become the girls God would have them be.

DECADE SHOULD BE "GIVEN BACK TO CHURCHES"

At its midpoint, the Ecumenical Decade of Churches in Solidarity with Women should be "given back to the churches", according to Aruna Gnanadason. The WCC's executive secretary for women spoke to some 85 delegates from Protestant, Catholic and free churches in Germany attending the third national conference on the Decade here at the end of September. Although it was the churches who called for the Decade, launched in 1988, Gnanadason says, they have subsequently left its follow-up largely to women.

Issues for priority attention identified by conference participants included equal participation of women in church and society, unjust economic structures, racism and violence against women. The meeting featured a conversation with several male church leaders in Germany, who agreed that the churches have not yet achieved equal distribution of leadership functions.

Msgr. August Gordz, who is in

charge of women's pastoral care for the German bishops' conference, said that patriarchalism contributes to the undervaluing of women in the church. Superintendent Ako Haarbeck of the regional church of Lippe described the Decade as a necessary effort to raise awareness of movements for the emancipation of women. But Methodist bishop Walter Klaiber warned that "what is an important step towards liberation for some arouses new anxieties in others". [EPS]

RC BISHOPS ASK ORDINATION - NATIVE CANADIANS

A mid-October report from the Catholic press service APIC says Catholic bishops in northern Canada have asked for an exceptional authorization to ordain married Native Canadian men as priests. Bishop Denis Croteau of Mackenzie-Fort Smith argued that only married men can gain a hearing in Canadian indigenous cultures. Although Croteau says Pope John Paul II listened carefully to the bishops' request, APIC reports that Cardinal Jozef Tomko, prefect of the Congregation for the Evangelization of Peoples, has indicated that it will not be accepted lest it create a precedent that would be appealed to elsewhere. [EPS]

NOBEL PEACE PRIZE AWARD

The World Council of Churches (WCC) has called the award of the 1993 Nobel Peace Prize to Nelson Mandela and F. W. de Klerk "momentous".

The WCC said the award to the President of the African National Congress and the President of South Africa was "a fitting recognition of the outstanding contribution made by the two leaders to the process which is bringing an end to the apartheid regime in South Africa".

The WCC statement, issued on the day the award was announced (15 October), also referred to the "patient, immensely difficult work" of the two men in the process of establishing democracy in South Africa.

The award, said the WCC, was a "sign of hope" for South Africans and the whole world. It also symbolised the world's longing for new, creative relationships which, the WCC added, Christians speak of as "the reign of the Prince of Peace".

The WCC believed Christians everywhere would be praying that both leaders may continue to be given strength and courage as they seek peace with justice. [EPS]

COMBAT RACISM GRANTS

Grants totalling US$360,000 will be made this year to 28 groups by the World Council of Churches' Special Fund to Combat Racism. Last year's grants totalled US$375,000.

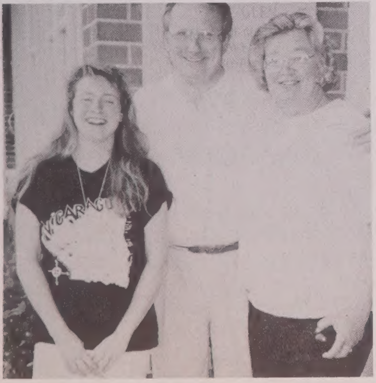
The latest grants were approved by the WCC Executive Committee at its September 1993 meeting in Sigtuna, Sweden. The aims of the organizations which receive grants must not be in conflict with the general purposes of the WCC and the grants are to be used for "humanitarian activities"(i.e. social, health, educational, legal aid purposes, etc.). The annual grants are given "to organizations that combat racism, rather than welfare organizations that alleviate the effects of racism and which would normally be eligible for support from other units of the WCC".

A number of the current grants underline the WCC's continuing commitment to "the struggle of the indigenous peoples for land rights, self determination and cultural identity and women in situations of racist oppression" as identified by the 1991 WCC Seventh Assembly, in Canberra, Australia. In Canada US$500 will go to the Leonard Peltier Defense Committee. [EPS]

INTERNATIONAL MINISTRIES

Denise VanWissen, a nutritionist, has been appointed as a volunteer to work with SOYNICA, a nutritional program that assists women of Nicaragua in caring for their children's growth. Denise will also teach English at the Preparatoria in Managua, Nicaragua. She is a member of Hopedale Church, Oakville, Ontario, where she was commissioned July 25, 1993 by the Presbytery of Brampton.

The Rev. John and Mrs. Viola Duff left in early September to study Spanish in Guatemala and then proceed on to Nicaragua where Viola will teach nursing at the Nicaraguan Polytechnic University and John will work with the Baptist Federation of Nicaragua. John and Viola are from Ottawa. Their commissioning service was held in Knox Church, Ottawa on May 30th by the Presbytery of Ottawa.



- Left to right: Denise VanWissen, John and Viola Duff.

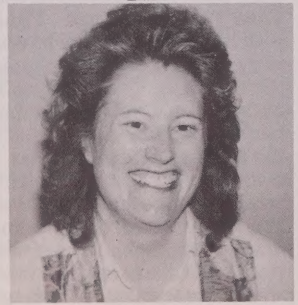
STAFF APPOINTMENT

On January 3, 1994 the Women's Missionary Society welcomes Ann Milne as the new Area Educational Consultant for the Synod/Synodical of Quebec and Eastern Ontario.

A graduate of Ewart College and York University, Ann comes into this position with considerable experience in Christian and Mission Education. Her most recent work has been as diaconal minister in Christian Education at St. Andrew's Church, Newmarket, Ontario. Previous to that she was Christian Educator and Camp Director at Knox Church, Midland; Youth Worker at St. John's, Cornwall; and mission staff at Flora House, Winnipeg.

Born to missionary parents on the mission field in India, Ann has always displayed a concern to reach out and share her faith with others. She has served on various presbytery and national committees and boards, particularly in the areas of camping, children and youth.

The Synod/Synodical already has a Consultative Committee for Ann in place. She will be meeting with this group who will help plan her work schedule as soon as she completes her orientation in January. Ann will be residing in Ottawa but looks forward to spending some of her time in all the presbyteries/presbyterials in her area.



- Ann Milne

OUR READERS Write

The Glad Tidings:

Thank you for "Victimization of the Covert Kind" by Mary Campbell in the October 1993 issue. For over 40 years I have been suffering "Crazymaking" and didn't know what was wrong. When it got too bad I would become physically ill and our family doctor would give me a tranquillizer.

Now that I see what the problem is I have a new female doctor that I can talk to who believes and understands me. I feel much better already.

I can't thank you enough.

I don't feel like signing my name but thought if I wrote it might encourage someone else who is suffering too - but at least I want to thank you.

Sincerely,
A victim of crazymaking

Dear friends,
I appreciate the time and the effort that the volunteers put into reading Glad Tidings on tape. Thank you for putting braille on side one as it is very helpful. God bless you.

Joyce MacVicar,
London, ON

To Whom It May Concern:

Thanks to the Editor and all who put together the Glad Tidings. It's name is well suited and I am always sorry when the ending is announced. Taiwan, Hermie, etc. was most interesting so keep us informed re missionary efforts, also tidbits of other WMS activities. Thanks especially for the Glad Tidings in cassette form.

Sincerely in Christ,
Sophie Jackson,
Sarnia, ON

The Glad Tidings' mailbag also had inside it letters from Helen Alles, Holstein, ON and Gladys Huston, Ripley, ON, who wrote to say how much they are enjoying the Glad Tidings tapes.

Helen says, "You have wonderful plain speakers. I can hear every word."

Gladys also appreciates the clear reading and the articles on social issues.

Do you know someone who would benefit from our cassette ministry or large print issue? Each now go monthly to about fifty persons. For a contribution of $7.00 (no tax) you or your friend can receive the tape or large print copy. Write to Glad Tidings, 50 Wynford Drive, Don Mills, ON M3C 1J7 or phone (416) 441-1111 Ext. 326.

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In the Society

SYNODICAL

WMS members from Carberry, Portage la Prairie, Winnipeg, Stonewall, Kenora, Rainy River and Thunder Bay attended the 109th Annual Meeting of the **Synod of Manitoba and Northwestern Ontario** held in St. Andrew's Church, Thunder Bay, Ontario October 15-17.

The meetings were conducted by the Moderator the Rev. Ian Shaw, Westwood Church, Winnipeg, assisted by the clerk the Rev. Jim Patterson, Thunder Bay, Ontario.

The Rev. Dr. Arthur Van Seters was guest speaker at the Saturday evening banquet held at the Airline Motor Hotel.

Special guest for the event was noted drama actress, Roberta Nobleman, who gave three different presentations, "Julian of Norwich", "All That I am" and "The Gospel of Luke".

PRESBYTERIAL

The fifth Annual Rally of **Brandon and Winnipeg Presbyterials** was held in First Church, Portage la Prairie, October 2. The theme was "For Such a Time as This" from Esther 4:14.

Opening devotions were taken by First and St. Andrew's Churches, Brandon.

Gloria Kennedy, Brandon Presbyterial President welcomed members and constituted the meeting.

Reports of WMS Council were given by Doris Binding, Winnipeg Presbyterial President, Ina Borger, Synodical Vice-President and Gloria Kennedy.

Lunch was served by the Women's Guild of First Church.

The afternoon session started with a rousing sing song led by Gloria Kennedy. Carol Bilyk, Winnipeg, gave a very enthusiastic account of Jubilee '93. The Rev. Blake Carter, AEC spoke on "Opportunities for Seniors".

The meeting closed with prayer by Dorothy Wareham of Neepawa.

On October 19, 1993, **West and East Toronto Presbyterials** jointly held a Fall Rally in Knox Church, Spadina Avenue in the evening. The theme, based on Luke 6:12-16, was "We are 'becoming' --- But What?" The worship was conducted by members of West Toronto Presbyterial.

Special music was provided by Dorothy Schaler and Rahab Barringer. Kay Cowper, President of Council Executive, guest speaker, told of her trip to Taiwan and the work of the church there. Her talk was illustrated by slides.

The **Sarnia** Presbyterial Fall Rally was held at St.Andrew's, Corunna, Ontario, October 19, beginning with a potluck supper. President Bonnie Arbour welcomed all and grace was given by the host minister, the Rev. Dr. L. Renault. AEC Margaret Greig, with her guitar, led in a singsong.

Evening speaker Betty Dee Black shared her 67-day walk "The Flight for Life" from Sarnia to Florida raising money for leukemia research. The closing worship, which included two solos by Judy Armstrong, was conducted by women of Mooretown.

About 100 women from **Stratford-Huron** Presbyterial gathered in Knox Church, Goderich, Ontario for their annual Fall Conference on

October 18th. The Goderich women served a delicious supper. The Rev. Ian McWhinnie said grace.

Following supper, Mrs. Pat White, Goderich, presided for the rally which began with a welcome from the Rev. David Nicholson. Richard and Laurine Madge, Goderich, sang, accompanied by Jean Carruthers at the piano.

North Mornington WMS were in charge of the devotions. Margaret Allen read from Genesis and John and gave the meditation on "Light". Margaret Dowd led in prayer. Laurine Madge sang a solo.

Diane Petrie introduced guest speakers, the Revs. Robert and Priscilla Anderson of Toronto. The Andersons had spent fifteen years in Japan, returned home for a time, and after Mrs. Anderson was ordained, returned to work among the Koreans in Japan for another year.

Priscilla led several bible study groups there, especially for women. The Andersons lived just across from the temple of a branch of the Buddhism religion and at the back door was a Shinto gate. The Shintos have many festivals and parades with a strange mixture of beauty, violence, religion and commerce.

Presbyterial president, Robina Alexander, Listowel, thanked the speakers and Janet Gibson, St. Marys, gave a treasurer's report.

On September 21 **Barrie** Presbyterial had their Fall Rally in Hornings Mills, Ontario. The meeting opened with a Call to Worship and Welcome, by President June Campbell.

Alma Faris led in the devotions, "Do not Restrain the Holy Spirit" (Acts 2:1-4 and I Corinthians 2:9-16).

Highlights of the day included Business, Upcoming events, Bible Study focused on Prayer, with Meditations from Matthew 6:17-34.

Special music was given by soloist Carol Hamp of Hornings Mills.

After lunch June Campbell led a sing song. Marie Schandler introduced speaker Margaret Vanderzweerde whose message was "Our Mission in India" ("Our" meaning everyone).

Using slides "Miss Margaret" shared stories of her work and said the people of India consider us the "light of Christ." Catherine Elliot thanked the speaker.

Communion was conducted by the Rev. Sandy Wessel.

A Musical Mosaic sponsored by the Presbyterial and Presbytery Missions Committee of **Montreal** was presented on October 17, 1993 at First Church, Verdun, Quebec. Wally Hong, host minister presided over the afternoon and led the hymn singing.

Lois Klempa, President of the Montreal Presbyterial and Robert Page, clerk of session of the host church, both addressed "welcomes" to those attending. Participating church choirs were, Cote des Neiges, Taiwanese, Ghanaian, Maisonneuve-St. Cuthberts and Korean. The soloists were Joycelyn MacKay and Robert Page.

At the closing of the program, the Rev. Kenneth Wheaton thanked the participants and gave the benediction. The singing was beautifully done. It was a very pleasant and inspiring afternoon.

LOCAL

Kay Baudoux died in Kingston on August 29, 1993. Born in Plymouth Park, Nova Scotia, Kay was a life long Presbyterian and grew up in the First Presbyterian Church, Stellarton, Nova Scotia. She was involved in CGIT, camp and sang in the church choir. Kay met her husband, Stirling in high school in

Stellarton. She began her teaching career in Nova Scotia and taught grades 1 to 10 in a one room school.

Their family moved to Kingston in 1954 and began a long term involvement at St. Andrew's, Kingston. Kay taught Sunday School for many years and was Sunday School treasurer. She held many offices in the Evening WMS including President and was given a life membership. Kay was on the Executive of the Kingston Presbyterial. She was a member of the Women's Home Association and also the prayer chain. Kay and her husband were members of the Couples Club at St. Andrew's. Kay taught English as a second language at St. Lawrence College, Kingston. She brought her love of people and language together.

Kay was devoted to her family and is sadly missed by all who knew her. She is survived by her husband Stirling, son Roger and his wife, three daughters, Marion, Elaine and Holly and their husbands and eight grandchildren.

-Kay Baudoux

The funeral serviced conducted by the Rev. W. F. Duffy and the Rev. L. G. Bryant was held on September 1st in St. Andrew's Church.

IN REMEMBRANCE

Mrs. Minnie McMillan,
Grace, Calgary, Alta.

Mrs. Sybil Ward,
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Mrs. Katherine (Kay)
Baudoux,
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Mrs. Gwen Rowan,
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Mrs. Ruth Clingen,
Mrs. Myrtle Christie,
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Mrs. Irene Clowes,
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First, Port Colborne, Ont.

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Mrs. Greta Quinton,
Knox Kintyre, Rodney, Ont.

Mrs. Evelyn Munro, (100 yrs)
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Ont.

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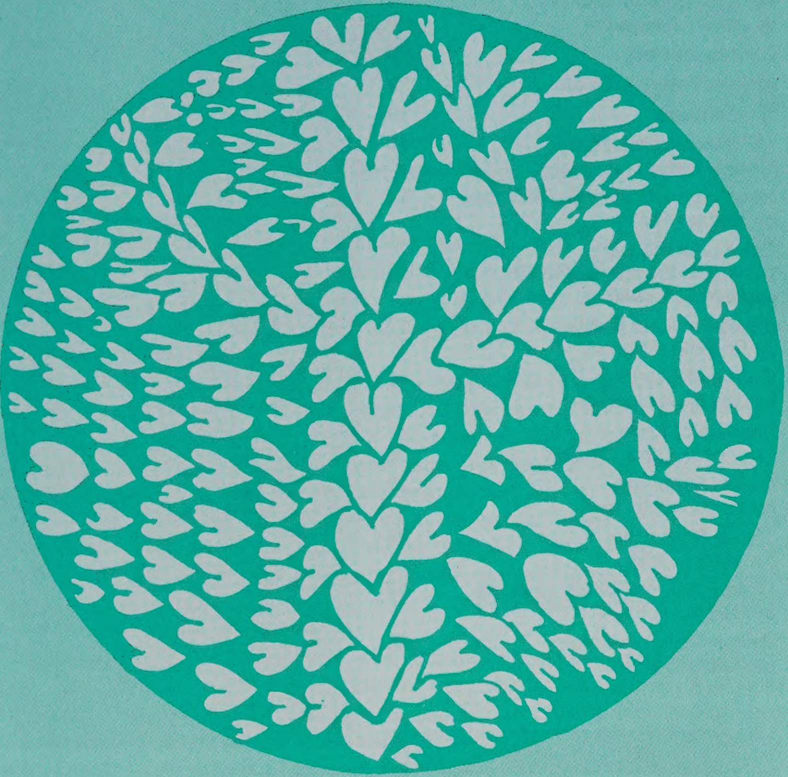

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover drawing of a mandala by Katherine Allen. A mandala is a symbolic drawing of your own consciousness, representing the centre of one's personality. It symbolizes a natural wholeness.

Inside...
Valentines for You

February 1994

"In the beginning God created the heavens and the earth..." Genesis 1a (NIV)

It is one of the coldest days of winter. We have had two weeks of unrelenting below-zero weather followed by a snow storm that has made the roads unpredictable, at best. The car complains as I turn on the ignition, just as I groaned earlier when getting out of bed. I wonder if God needs me in church this dark wintry morning.

The minister's words seem directed at me (food for thought for this message I must write today). The scripture is from the very first verse of the Bible: *In the beginning God created the heavens and the earth.* He adds that God also made the snow and the cold, and goes on to remind us that God not only created the earth but the people in it.

Then, he says, "We tend to love what we create." And so I hear anew that God loves us, loves *me*. It is a warm thought on this crisp morning in the early days of a new year. (When the sun warms the land and the bird song of summer rings sweetly forth, will it seem ridiculous that I could lose sight of that, even momentarily?)

I think of how the wonder of God's love and concern for creation sometimes gets lost, especially in the midst of the February doldrums. And how we forget the yearning of a God who brought creation into being and formed us out of the earth when we pass through the 'dark night of the soul', frozen in our personal grief and despair as the earth is locked in winter's grip.

The minister adds that *knowing* God will not mean the journey will be any easier but assures us we will have someone to sustain us during difficult days. As I return home the winter sun sparkles brilliantly on the ice and snow, throwing prisms of light and warmth on all the creation. Somehow the day has taken on a different hue and life, fresh meaning.

Written in Love

June

MISSION STUDY THEME

For the Glory of God

by Adrian Sieunarine

- Adrian Sieunarine graduated from Knox College with the Gold Medal in 1993 and is presently doing doctoral studies. The son of a minister of the Presbyterian Church in Trinidad, Adrian is a graduate of the University of the West Indies and St. Mary's College, Port-of-Spain.

The exciting history of the Presbyterian Church in Trinidad is one that is inspiring whenever it is told. This history should be particularly interesting to Canadians because the human agents responsible for the initial blossoming of the Presbyterian Church in Trinidad were Canadians.

Trinidad is the southernmost island in the Caribbean archipelago. From the arrival of Columbus in 1498, it was a rather neglected Spanish colony until Britain defeated all other claims and took Trinidad as its own in 1799. While the Spanish ruled and allowed their political cousins the French to coexist on the island, the state Church was Roman Catholic. After the British capture of Trinidad until 1962 when the nation of Trinidad and Tobago was granted independence, the official Church was the Church of England. From 1962 until the present day, tolerant pluralism has been the official principle.

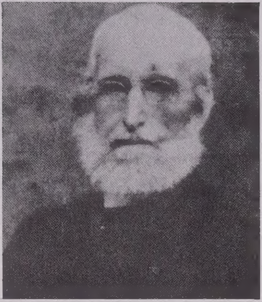
It is said that Trinidad was named after Columbus noticed three hills along the southern coast which appeared to symbolize the Holy Trinity whose wisdom, love and power had guided him, guarded him and his crew against the manifold perils lurking in the 'New World', and provided the discoveries he made. It has also been observed that the threefold aims of many of the European colonizers were God, Gold and Glory - but not in that order!

The history of the population of Trinidad is rather startling. There were inhabitants in the Caribbean islands when Columbus arrived in 1498. These original settlers were from two Amerindian tribes - the Caribs and the Arawaks. The Spaniards, however, were interested in conquest rather than coexistence, so they embarked on systematic subjugation of the population they encountered in Trinidad, using superior European weaponry and fierce dogs to force the Amerindians to search for gold for them. Although some Spaniards attained glory from their exploits in the "New World", gold was never discovered in Trinidad, and the third aim of the European expansion - the proclamation of God - was calmly ignored. The early European settlers of Trinidad inadvertently succeeded, through the policy of subjugation of the original settlers, to virtually exterminate the native people. Today only a small number of people in Trinidad can trace their ancestry to a member of the Amerindian tribes.

There were protests within European circles concerning the treatment which the Amerindians received. On the Sunday before Christmas, a young Dominican friar called Montesinos astounded his congregation with a sermon denouncing their "cruelty and tyranny" and soon went to the King of Spain to present his cause, which was the cause of the Amerindians who could not speak to this alien authority for themselves. Soon, laws were enacted which were designed to curtail abuses, but these laws could not halt the decline and fall of the native populations.

After several years, tobacco was introduced as a plantation crop in the West Indies. It had been used for recreational and religious purposes by the indigenous people from whom the European conquerors learned the techniques of its cultivation and became thankless but wealthy students of the art of tobacco raising. The island of Tobago with which Trinidad is nationally united derives its name from the Amerindian word for what we call "tobacco."

Tobacco was dethroned as economic monarch in the Caribbean by sugar cane, a member of the common grass family, but a plant from which a sweeter sugar than that of beet sugar could be easily obtained. Molasses and rum were also products of the sugar cane, a plant that is justifiably credited with changing the face of Caribbean society forever.



- Above: Rev. John Morton, D. D., pioneer missionary in the Presbyterian Church in Trinidad.

- Below: A class of girls at Iere Girls' Home.

Photos from "A History of the Presbyterian Church in Trinidad 1868-1968" by Idris Hamid.

The labourers upon the tobacco plantations had come largely from Britain. Convicts could be transported to islands like Trinidad and

Tobago instead of being consigned to the dismal prospect of a British prison, and those from poor houses and orphanages could try to eke out a better living under the blazing Caribbean sun. With sugar, however, the labour intensive nature of the required work force meant that labourers had to be far more plentiful and far cheaper than the European sources could provide. Thus began the infamous Triangular Trade.

Products from Europe, especially weapons, were taken to Africa and exchanged for slaves from tribes along the African coast. Then these slaves were taken to the Caribbean and exchanged for sugar which was then taken to Europe in triumph - the perfect example of friendly barter.

This barter had the chronic problem of some of the cargo perishing on the Africa-Caribbean leg of this long journey (a trip ominously titled "The Middle Passage") when the slaves were thrust onto shelves and expected to repose there for weeks and behave rather like British manufactured products or Caribbean sugar, molasses or rum.

Economic and humanitarian challenges to slavery led to its abolition in the British West Indies in 1838, and the problem of a large, cheap labour force again arose. The British solved this problem by throwing another piece into what was rapidly becoming an unusual mosaic - they decided to begin transferring people from one side of the Empire over which the sun never set, to the other.

People from India were enticed by promises of lands free from famine and disease in which they would rapidly grow wealthy. People from China, recently defeated by Britain in the opium wars, were similarly enticed, and were brought particularly to the newer plantation colonies of Trinidad and Guyana, called "Indentured Labourers" and put to work on the plantations. This system of indenture began in the 1840s and lasted until it was inadvertently but permanently halted by the First World War.

When John Morton, a Presbyterian minister from Bridgewater, Nova Scotia, came to the Caribbean to recover from a throat infection, and saw the 20,000 East Indians in Trinidad who were languishing from a lack of social and spiritual care, he declared that it was "a stain on our Christianity." He pleaded to the Secretary of the Board of Foreign Missions of the Presbyterian Church of the Lower Provinces of British North America to send missionaries to Trinidad, and agreed to be the first. On January 6, 1868, John and Sarah Morton and their infant daughter arrived in Trinidad.

They began to evangelize by opening a small school on the steps

- Montesinos, young Dominican friar denounced cruelty and tyranny of Europeans.

of the manse in which they lived in Iere Village. The educational mission of the "Canadian Mission to the Indians" (C.M.I.) exploded and endured.

Today in Trinidad there are 72 Presbyterian primary schools, five Presbyterian high schools, a theological college (St. Andrew's), a vocational college and a Home for the Aged, as well as over 100 churches - and all this in a country whose dimensions are roughly only 40 miles by 50 miles!

There is also a Presbyterian congregation in the island of Tobago, to which a minister from Trinidad has to travel. There are National Presbyterian Sunday School and Youth Rallies, Debating Competitions, cricket matches, a National Presbyterian Sports Day and much more, all under the supervision of the Presbyterian Church in Trinidad and Tobago.

The Presbyterian Church in Trinidad and Tobago is now, and has been for years, entirely self-funding and self-staffed. Missionaries and money from Canada no longer flow into the island. This has been an incentive rather than in impediment to local flowering of the 125 year old Church which has begun to assist in the training of ministers from Queen's Theological College (Kingston), Princeton Theological Seminary and others. Surely none could have foreseen such progress when Trinidad was claimed by the Spaniards, then the British, or when the population consisted of an oppressed majority toiling for masters who siphoned the profits to the Colonial powers.

Missionaries who had to work hard to study the Hindi language in order to teach and minister to people imported from India expertly laid the foundation of a Church whose classrooms and congregations have produced many men and women of outstanding stature. The President of Trinidad and Tobago was educated in Presbyterian elementary and secondary schools and credits the Church with blessing him with the twin gifts of a good schooling and a sound moral base.

The 125 year history of the Presbyterian Church in Trinidad and Tobago is a history of a unique Church in a unique nation. Every page of the history of that Church and nation, however, testifies with earnestness to the extraordinary legacies that can be easily bequeathed by ordinary folk - a legacy that blesses others throughout the centuries when done in the name and for the glory of God. May this inspire us to do what we can for Him.

The Changing Face of Mission...

The changes in the face of mission...are a part of, or a response to, major changes that have taken place in society and in culture. Dr. Craig Van Gelder of Calvin Seminary summarizes the enormous shift that is taking place in contemporary culture in a paper called: "Defining the Center - Finding the Boundaries". It is sub-titled "The Challenge of Revisioning the Church in North America for the 21st Century". He identifies three images which are shaping an emerging paradigm: globalization, post modernism and radicalized modernity.

Glen Davis

-Excerpts from "The Changing Face of Mission", an address presented to the Synod of Toronto/Kingston, October 19, 1993 in Knox Church, Sudbury by Glen Davis, General Secretary, Life and Mission Agency, The Presbyterian Church in Canada. # 2 in a series of quotes.

Caribbean Quiz

1. The capital of Puerto Rico is ______________________________.
2. The capital of Guyana is ______________________________.
3. The Caribbean nation with the largest population is ______________.
4. More people in the Caribbean speak ____________________ than any other language.
5. The three independent and unaffiliated nations are ______________, ____________________ and ____________________.
6. Four of the 12 nations that are independent, but part of the British commonwealth are ____________________, ____________________, ____________________ and ______________________________.
7. The Cuban churches that are members of the Caribbean Conference of Churches are ______________________________ ______________________________ ______________________________.
8. The General Secretariat of the Caribbean Conference of Churches is based in ______________________________.
9. Three of the ten Caribbean nations that are predominantly Protestant are ____________________, ____________________ and ______________________________.
10. The nation that ranks most favourably with Canada, as far as human welfare is concerned, is ____________________.

    The one that compares least favourably is ____________________.
11. Between 1838 and 1917, more Indians migrated to ______________ ____________________ than to any other Caribbean nation.
12. The two poorest nations are ______________________________ and ______________________________.

- Thanks to Ina Adamson, AMS, for sending this quiz to be used with the 1993-94 mission study materials. The answers can be found on the back of the Map 'n' Facts.

MISSION STUDY THEME

African faiths live on in the Caribbean region, Brazil

Despite the forced imposition of Catholicism during the region's colonial period, African syncretic religions thrive throughout Latin America, cutting across language, cultural and racial lines.

Strongest on the Caribbean Islands, their continental neighbours, and in Brazil, African-based religions, including *Santería, Voudou* and *Candomblé*, have moved beyond the religious sphere and have influenced the region's popular culture, especially music and dance.

Sacred drum rhythms and dances have been adapted and integrated into the Latin American popular repertoire, informing and inspiring *salsa, merengue* and *samba*. This influence was apparent at the second Latin American Music Festival held recently in Caracas, where many of the featured musicians claimed affiliation with an African-based religion.

Dominican salsa flutist Johnny Pacheco and Brazilian percussionist Perolito both prominently wore beaded necklaces as a form of protection and invocation to their guardian spirits. Cuban musician Adalberto Alvarez, a *Santería babalao* or priest, said "The gods gave me my artistic career. After I recorded the record, 'What You Want, I'll Give', where I dedicated several songs to the *orishas* (gods), international recognition definitively followed."

"I first went to *Changó* (a *Santería* saint) for health reasons, and from there I went deeper into this beautiful religion that is a gift from the Africans who were brought to Cuba", Alvarez said.

Cuban scholar Rogelio Martínez explained that Santería is a synthesis of elements of Catholicism and ancient Yoruban rites, brought over from Western Africa. The synthesis occurred because black slaves were prohibited from praying to their ancient deities, speaking their native languages or practising their religions. They just gave their saints and deities Catholic names, Martínez said.

According to the oral history, it was easy to identify Yoruban *orishas* with Catholic saints because of the frequent similarities in the specific powers, feats and even colours associated with the various deities and saints. For example, the Catholic Saint Barbara, who protects the faithful from storms and is depicted with a red cape, became associated with *Changó*, Yoruban deity of fire and lightning, whose colour is also red.

Thunder and lightning played a key role in the legends surrounding both figures, and even the difference in sex is explained by a Yoruban legend wherein *Chango* escapes from his enemies disguised as a woman, Martínez said. "There are over 200 *orishas* who act as intermediaries between humans and *Olofi*, the supreme god, and each represents distinct elements of nature: metals, numbers and colours".

Obatalá is the creator of the earth and humankind and his colour is white, while *Yemaya* is the goddess of the sea and her colour is dark blue. The *orisha's* desires and wishes are interpreted by the *babalao*, who councils the believer on actions and decisions.

Alvarez said the *babalaos* have two basic obligations: to work with a pure heart, not worrying about monetary gain, and continually to seek further knowledge.

Wearing a thick necklace of

green beads woven with elephant hairs and adorned with shells, Perolito said Brazilian *Candomblé* has the same *orishas* as *Santería*, with certain variations. Some of the names and associated colours may be different, but "the base is the same".

Despite the cultural richness of these syncretic religions, their practice is often considered taboo in the region, and because of early persecution, a large part of Afro-American heritage was lost. No one gathered the histories and knowledge of the old *babalaos*, Alvarez said.

"The Yoruban religion, via Santería, has a wonderful future, because we Latin Americans have been discovering and understanding our roots, and these roots will lead us inevitably back to this religion", he said. [EPS]

"I" - Witness

How often have we lost something, and after fruitless search, uttered a brief prayer for help? Sometimes we just give up because it is too small to bring to the Lord. But our God cares for the little things in our lives! He does! Would you believe a small set of keys on a ring became a concern for Him?

A few years ago, just after Christmas, our family stayed at a friend's winterized cottage above Barrie on the shore of Nottawasaga Bay. There happened to be a very mild spell; not only did the ice extend possibly fifty yards out onto the water, but there was a bare strip of sand surrounded by considerable snow, which extended a long way down the beach.

About 9:30 p.m. my wife Shirley and I decided to take a walk along the beach. There was a full moon, a clear starlit sky, and a not-unpleasant wind from the water. We walked quite a long distance, and on turning back, I discovered my car keys were missing. Seeing no sign of them as we searched the long path, we stopped and prayed for the Lord's help.

Just at the point where we would turn off the beach to go back to the cottage, we were stopped by the loveliness of the beauty of the moonlight on the ice, on the breakers crashing against the ice, and the wonderment of the sparkling light on the water. We stood in awe at the beauty of God's creation, and praised and glorified him! It was a scene we shall never forget!

Finally we turned away, and as Shirley looked down to be sure of her footing, there in the snow beside her foot were the keys. The Lord in His never-ending goodness had seen to our problem. How loving is our God!

Edward P. Mason,
Toronto, ON

Be an "I"- witness of Christ acting in your life. Share with us a biblical verse or verses, lines from a hymn, Christian song, poem or other writings which have helped or inspired you during your lifetime; remembrances of helpful advice or kindnesses of others toward you or your family, might also inspire or comfort others. To share is to care.

Your reward will be seeing your work in print and a token gift.

Send your contribution of up to 500 words to: Editor, Glad Tidings, 50 Wynford Drive, Don Mills, ON M3C 1J7.

"A" Wordsearch Puzzle

by Jim Phillips

A	B	D	O	N	O	M	A	L	A
S	U	B	A	G	A	B	N	E	R
A	A	R	O	N	B	A	A	B	M
A	B	I	G	A	I	L	A	A	A
B	A	E	A	A	J	H	A	A	D
R	A	A	D	A	A	A	P	N	A
A	A	S	A	N	H	A	O	N	C
H	S	A	D	A	E	A	L	A	H
A	H	R	D	A	A	G	L	A	A
M	E	A	B	S	A	L	O	M	N
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ABEL
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ABIGAIL
ABNER
ABRAHAM
ADAM
ABSALOM
ACHAN
AGABUS
AMON
ANNA
ANDREW
APOLLOS
ASA
ASHER

How to be a Romantic Christian

by Nathan Harms

Are you romantic? Do you have a fondness for candlelight dinners and soft music? Do you find the latest romance novel absolutely irresistible? Perhaps you love to curl up in a cozy chair and daydream about life on a tropical island. Or maybe you feel warm and fuzzy at the memory of that high school sweetheart!

If so, you easily qualify as a romantic. But you might not believe that your romantic inclinations could also brighten up your Christian life. After all, what do "hearts and flowers" have to do with "crosses and prayers"? Well, that's a question I asked myself.

Bob and Carol Johnson (not their real names) are members of my church. Last Sunday, just moments before the morning service, Carol handed me an envelope. It wasn't my birthday. It wasn't my wedding anniversary. I tore open the mysterious envelope. The card inside said, "Nathan, we are both glad you are part of our church family. Have a happy day. Love, Bob and Carol."

At lunch I showed the card to my wife. "That's nice," she said, admiring the painting of a floppy-tailed woodpecker on the front of the card. "It's kind of...romantic."

"Romantic?! Don't be ridiculous!" I scoffed. But her suggestion prompted my trip to the bookshelf. In the dictionary I discovered that romance is *not* limited to a fluttered eyelash or a quickened heartbeat. Romance is "that which has imaginative and emotional appeal."

"It is kind of...romantic," I decided.

It's Hard to Open Up

If the blending of imagination and emotion creates the unique combination we call romance, it's mainly the "emotional" part of romance that bothers me.

I usually save my emotions for my family and very close friends. It's hard to open up to "strangers" - the people I see only on Sunday. Hand shakes, smiles and nods are okay. But embraces?! Such expressions of deep caring are reserved for weddings and funerals. Are you like me? Do you find it difficult to say "I love you"?

Some people live for years without saying these words. If you are as timid as I am, you might say, "I love you in the Lord". It's easier to say - although I know it sounds somewhat less personal.

The most romantic words in the world are "I love you". Don't you agree?

The Other Ingredient

Besides emotional involvement, imagination is the other ingredient of romance. We live in a society that encourages active imaginations. A glance around church on Sunday morning reveals creativity expressed in hairstyles, clothing and speech.

The first verse of Genesis tells us that creativity originated with God. Each of us is living proof of

What do "hearts and flowers" have to do with "crosses and prayers"?

God's creative spirit. But creativity must be directed by the Holy Spirit before it can be a ministry. Otherwise it remains only a showcase for individual personality - distracting us from worshipping the Creator.

Can you think of imaginative new ways to express your feelings of love and caring?

Don't be Artificial!

Injecting artificial romance into Christian relationships can be disastrous. Expressions of emotion and imagination need to be motivated by love for *God*, and a desire to encourage others *spiritually*. Some of us have to admit that we will never be comfortable hugging others, and some of us will always be tongue-tied when it's time to say, "I love you."

To make a *beginning* at Christian romance, promise yourself and the Lord that you will listen to the inner voice. When you feel prompted to do something encouraging for another person, do not ignore this spark of inspiration. Try to respond in a sensitive and sensible way.

Here are a few ways you might add romance to your Christian relationships.

1. Give someone (not a relative or a best friend) a card or note expressing a word of love and appreciation.

2. Deliver a bouquet of flowers or a plate of homemade cookies to someone not bedridden or in the hospital. (Top marks if you do this for a single parent.)

3. Phone a senior citizen to ask how they are doing. Do they need help with anything? (Make sure you are prepared to take time to help them before you make this call.)

4. Take a brightly wrapped gift to someone at church. (Don't spend too much money - remember it's the imagination and emotion that provide the romance.)

5. Phone your minister during the week. Tell her or him why you thought the last Sunday service was particularly meaningful to you.

Above all, remember that God is *always* our best example. Expressing love and imagination through the gift of Jesus Christ... now *that's* romance!

MATTERS OF THE HEART

Emotional Incest: Barrier to Emotional Health

by Mary Campbell

Most of my life I have been very open and honest emotionally. But it hasn't been good for me. It has caused me a lot of grief and pain. Some people have taken advantage of me. As soon as they know some things I'm feeling and thinking, they think they know what's in my heart and mind all the time! I have struggled for the past few years to understand why this happens and what to do about it.

Recently, I was painfully reminded of how far I need to progress in my struggle to have healthy relationships with people.

I work very closely with my boss. I saw that over a period of time, I had become too emotionally candid with him. I decided to change. When I stopped opening up to him, it upset him. He asked, "Is there something wrong?"

I tried to reassure him without revealing too much of my heart. So I said, "I've got a lot on my mind and I would just like to be quiet for a change. I'm doing this with everyone."

In trying to impose some distance I unknowingly had become cold and aloof. He mentioned that too! I wanted to draw some barriers but I had acted too severely and sent out the wrong message. I felt strongly that I needed to keep my thoughts and my feelings to myself. I didn't want him to know what was going on inside of me any more.

I didn't like what I heard next. My boss completely rejected my excuses, "I know what you're thinking. I know what you're feeling. I don't believe a word you're saying!"

A few years ago I would have felt devastated. In fact, I would have believed him and then cried for a week. But this time, I felt only anger along with confidence. I know that I "own" my thoughts and feelings. No one has the right to step into my heart or my mind and tell me what I'm feeling or thinking unless I decide to tell them what's going on inside me!

A few years ago, I had a similar experience. However, at that time, I didn't have the resources or insights that I have now. I felt extremely violated and didn't understand what was happening. All I could do was plead with God to help me. I got my answer in a dream.

I dreamed I saw a girl lying on a metal slab, as if she was in an operating room. She had a white sheet covering her body and above the table her family was looking down at her through a glass window, just like in an operating theatre. She pulled the sheet down and revealed her naked body to everyone in her family! I woke up with two words on my mind, "emotional incest."

I recorded my dream, but I didn't think much about it until I caught the last ten minutes of a talk show one day later. Amazingly, a guest had written a book about emotional incest. I didn't know the author's name so I thought of writing for the transcript of the show.

God was still working out his plan, because the next day I happened to be in a book store waiting for my husband while he searched for something to read. I wondered if the book I had heard about on T.V. was already in Canada. I decided to head over to the psychology section and found it! The name of the book was, *The Emotional Incest Syndrome: What To Do When A Parent's Love Rules Your Life* by Dr. Patricia Love.

I felt delighted that God had directed me to help for my problem. In fact, the book stated that emotional incest was a new finding in the psychiatric field. Dr. Love says, "Unfortunately, public awareness of emotional incest is very limited, so the syndrome often goes undiagnosed and untreated." When I read this, I realized that a therapist probably would not have been able to help me discover my problem! It had to be pointed out by God through supernatural means.

I learned from reading the book that I was a victim of the emotional incest syndrome. I am what Dr. Patricia Love calls "the Chosen Child, a child chosen by a parent to be a primary source of emotional support."

My mother needed a more intimate relationship in her life, and she wasn't finding it with my father. She used me without realizing what she was doing.

When I was a teenager, my mother and I had grown very close. It was great for me to come home from school and discuss all my thoughts and feelings with her but she began to tell me her deepest thoughts and feelings.

As time passed, our relationship became more and more unhealthy. I allowed my mother to become more invasive emotionally. Consequently, I couldn't tell where her feelings began and my feelings stopped. This is called enmeshment. I needed to separate from my mother and have my own thoughts and feelings, but our relationship changed me.

Patricia Love says, "instead of the parent meeting the needs of the child, the child is meeting the needs of the parent."

I wondered why my mother did this to me. Dr. Love says there are three main reasons, "a lack of a strong marriage relationship, a lack of good information about healthy family life and a lack of self-awareness."

When my mother was a child, she was given an incredible burden to bear at the age of ten. She went to live with a sickly grandmother and was responsible for taking care of her daily needs. My mother never understood that she had needs

Let us fix our eyes on
Jesus, the author and
perfecter of our faith.
Hebrews 12:2a (NIV)

inside of her that were never met. She used me to feel less lonely and abandoned. She did not have a very intimate relationship with my father. Because she lacked self awareness and a strong marriage relationship, I was the one my mother used to meet her needs.

Consequently, I developed what Dr. Patricia Love calls "loose boundaries." I became attracted to abusive people who invaded my boundaries. They controlled me by telling me what I was feeling and thinking. They did not allow me to express my thoughts and feelings.

Instead of gradually getting to know people, I would rush headlong into friendships. I was trying to recreate the all-absorbing relationship I had with my mother. In essence, I was constantly setting myself up to be vulnerable to emotional rape!

I wondered if there was anyone in the Bible who had "loose boundary" problems. I discovered that Joseph did. He told his brothers all about his dreams. If he had firm boundaries, he would have kept his dreams and insights to himself. The result of being open and honest almost got him killed!

I noticed that Jesus knew how important it was to be discerning. He warned his disciples, "I'm sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves." (Matthew 10:16 NIV) He also told them not to throw "pearls to pigs." (Matthew 7:6) I learned that people must prove themselves to be trustworthy before they can be trusted with personal, precious gems from my heart.

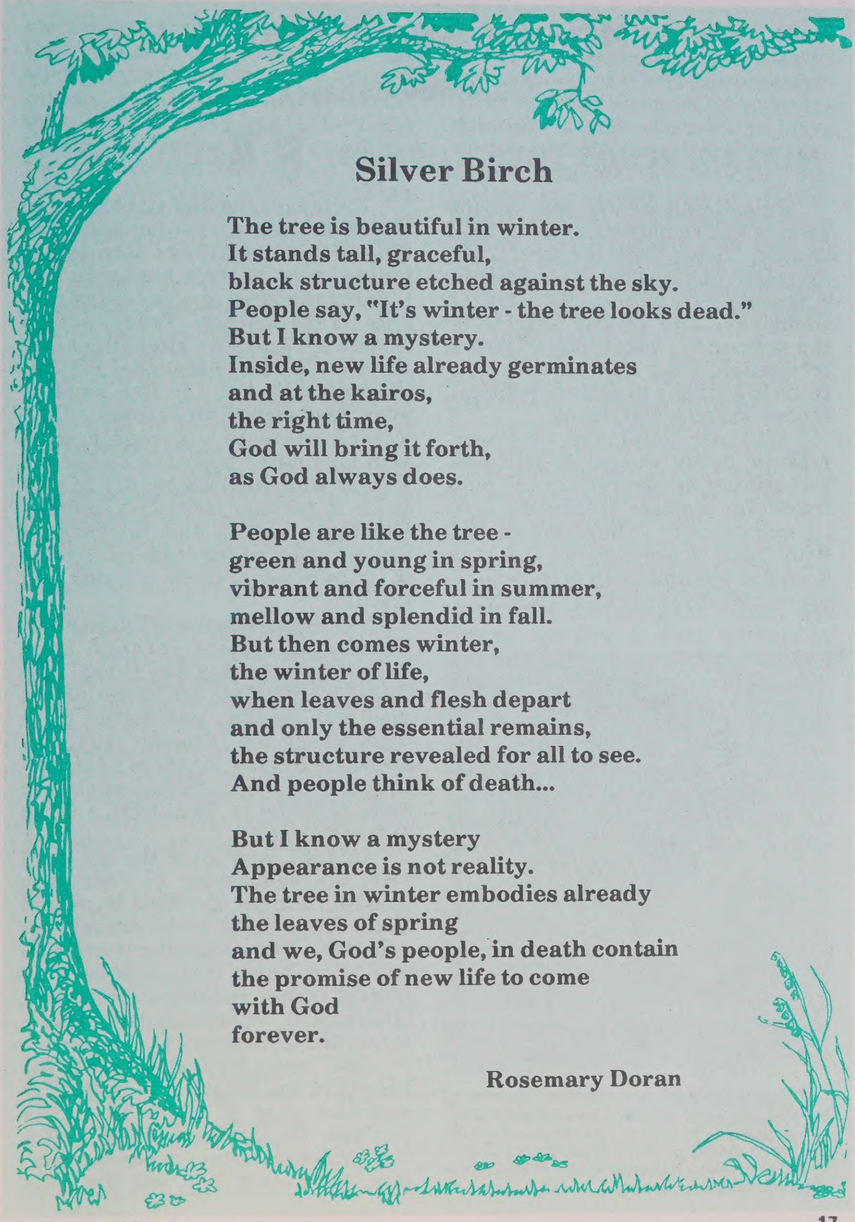
Proverbs 14:3 spoke directly to my heart. "A fool's talk brings a rod to his back, but the lips of the wise protect them." I needed to reserve my deep expressions of feelings for my husband and proven friends.

I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves.

Matthew 10:16 (NIV)

Through these scriptures, I saw that God was showing me that I needed to protect myself from abusive, invasive people. It has been a struggle because I still yearn for that intimate closeness with my mother even though it was unhealthy.

The encounter with my boss was just one more learning experience on my road to recovery. But, I have discovered that I have my own thoughts and feelings and no one can take them from me. I am still learning how to strengthen my boundaries but I must do it in love. With the help of God, my insights will take root more deeply in my heart and mind. At least I know that I am separate from my mother. Most importantly, I am precious and special in the eyes of Jesus, for He is the real "author and perfecter" of my faith.



Silver Birch

The tree is beautiful in winter.
It stands tall, graceful,
black structure etched against the sky.
People say, "It's winter - the tree looks dead."
But I know a mystery.
Inside, new life already germinates
and at the kairos,
the right time,
God will bring it forth,
as God always does.

People are like the tree -
green and young in spring,
vibrant and forceful in summer,
mellow and splendid in fall.
But then comes winter,
the winter of life,
when leaves and flesh depart
and only the essential remains,
the structure revealed for all to see.
And people think of death...

But I know a mystery
Appearance is not reality.
The tree in winter embodies already
the leaves of spring
and we, God's people, in death contain
the promise of new life to come
with God
forever.

Rosemary Doran

Rising Above War

by Claudette Habesch

MISSION STUDY THEME (1992-93)

Palestinian women play an important and remarkable role in their society. Aside from life long traditions that dictate how much freedom a woman can obtain, Palestinian women are also greatly affected by the suffocating conditions of Israeli occupation, even though they continue to struggle to achieve political, economic and social status.

Whether employed or homemakers, urban women or villagers, Palestinian women remain the most important element within the family and its unity. They have the difficult task of bringing up the children and guiding them to become responsible citizens in their society.

- Claudette Habesch is a volunteer director of Caritas, an international Catholic service organization, in Jerusalem. She is one of the local board members of the Department of Services to Palestian Refugees which PWS&D has supported for many years.

Hard working and supportive to their families, Palestinian women in the villages are always seen either toiling next to their husbands cultivating the land, or else selling produce on the market. Today, village women are also seen attending higher education and vocational institutions to equip them to find employment and secure an income. City women compete vigorously with men for limited positions on the job market while moving swiftly in new fields to become managers, administrators, doctors and lawyers as well as maintaining leadership roles in fields of social work, nursing and teaching.

The achievements of Palestinian women have come through very hard work and very bad times. Political freedom for all Palestinians, men and women, was seized from them under the Ottoman rule, followed by British mandate over Palestine, then the establishment of the state of Israel in 1948 over a large part of Palestine.

In 1967, and after the six days war, the remainder of Palestine (East Jerusalem, the West Bank and Gaza Strip) came under Israeli occupation. The occupation is accompanied by harsh measures such as human rights violations, collective punishment, imprisonment, deportation and killings.

1987 was a landmark year in the history of the Palestinian people. It was the year of the rise of the Intifada, the uprising of the Palestinian people against the occupation, the humiliation and the daily violations of their human rights. Continuous demonstrations in the whole region lead to many deaths, arrests, and imprisonments of the men. Palestinian women found themselves having to play the role of the mother and the absent father with all the responsibilities. They responded to those new situations with outstanding qualities and leadership.

Aside from traditional responsibilities, Palestinian women assumed responsibilities usually considered to be the domain of the husband, son or father. Unfortunately many were forced into these new roles with no previous experience or the required skills.

Political pressures continuously increase and what Palestinian women consider their sacred domain or their kingdom is disregarded. The privacy of their own homes is ransacked by soldiers looking for wanted youths.

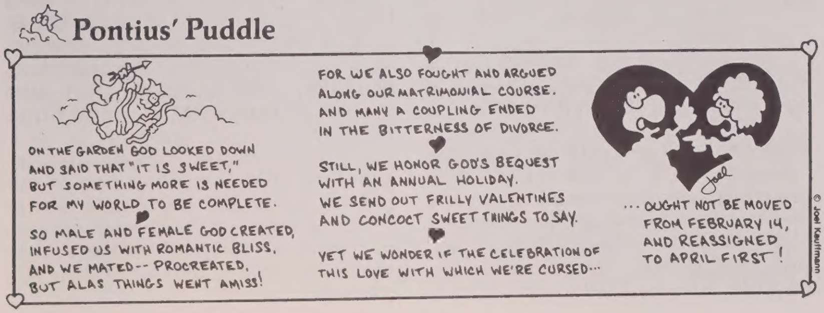
When their homes are demolished, so is their personhood. The psychological basis of their lives is shattered and Palestinian mothers have to be strong to protect the family in spite of the ruins around them.

After seeing male members of their families humiliated on a daily basis, women assumed a leadership role socially, economically and, most important of all, politically. Many involved themselves in women's movements and charitable organizations to form support groups for themselves and other Palestinian women needing moral and psychological support or funding for projects to generate income. Unfortunately these organizations lack a managerial structure and face financial problems. Since the Gulf War many of those organizations found themselves without any financial backing.

Taking all the above into account, the DSPR (Department of Services to Palestian Refugees) tries to provide the needed skills to empower the women to meet their additional responsibilities and to be able to carry and deal with the burden in a better and more efficient way.

Palestinian women are among the first Arab women to attain freedoms to assume a competitive role with male counterparts. They are among the first to seek careers to improve the income of their families and prove themselves active partners in society.

Despite the difficulties under which Palestinian women live, they continue the struggle to improve life for their families, themselves and their society. They are pioneers and all their efforts shall not go to waste.


Pontius' Puddle
ON THE GARDEN GOD LOOKED DOWN AND SAID THAT "IT IS SWEET," BUT SOMETHING MORE IS NEEDED FOR MY WORLD TO BE COMPLETE.
SO MALE AND FEMALE GOD CREATED, INFUSED US WITH ROMANTIC BLISS, AND WE MATED-- PROCREATED, BUT ALAS THINGS WENT AMISS!
FOR WE ALSO FOUGHT AND ARGUED ALONG OUR MATRIMONIAL COURSE. AND MANY A COUPLING ENDED IN THE BITTERNESS OF DIVORCE.
STILL, WE HONOR GOD'S BEQUEST WITH AN ANNUAL HOLIDAY. WE SEND OUT FRILLY VALENTINES AND CONCOCT SWEET THINGS TO SAY.
YET WE WONDER IF THE CELEBRATION OF THIS LOVE WITH WHICH WE'RE CURSED...
... OUGHT NOT BE MOVED FROM FEBRUARY 14, AND REASSIGNED TO APRIL FIRST!
Joel
© Joel Kauffmann

Vessels of Love

Friendship and Service

Adapted from Alberta Synodical Reports

by Edna Davis

Every day we are given a new day in which to be vessels of love.

Look at the individual words that make up friendship and service:

friend - to love; *ship*...general term for vessels of whatever kind;
serve - to perform regular or continuous duties on behalf of;
- to render spiritual obedience and worship to;
- to minister to; to be of use to; and closely akin to the Latin *servo;* same root as solid, safe.
service - assistance or kindness rendered to another; usefulness, active, diligent; profession of respect uttered or sent.

Think about the many continuing activities carrried out within your group and congregation.

The flower on the lectern is fresh and new and reminds us of the renewal of life, a celebration. The greeting we give someone newly met is warmly welcoming. The participation in worship service on Mission Sunday, and the more frequent mission minute gives opportunity for someone who hasn't yet heard, to learn of another someone off in a foreign place in sometimes difficult conditions. The visits made to shut-ins and nursing homes carry love and sometimes a thoughtful wee gift or that yummy strawberry shortcake! A gift of Glad Tidings or a note in the mail says 'I'm remembering you.'

See how the circle is widened when we share in other services like: World Day of Prayer; in Citizenship Court; serving lunches in nursing homes or the rehab center; "Meals on Wheels"; collecting clothes and food for those in need and providing a gift as well; sending items for re-use e.g. eyeglasses to help someone see; singing, sewing, knitting, baking, meeting, planning, listening, serving, caring, so it goes on, sometimes wearily, sometimes cheerily.

It is in seeing a need and responding to that need as one of our groups did when they made winter clothing for children in two schools in their area and the children were made warm and happy...that is the reward.

God is Listening

by Margaret Johnson

...your Father knows what you need before you ask him.

Matthew 6:8 (NRSV)

Quietly they enter my store, reminding me of my grandparents, whom I no longer have the privilege of enjoying.

While they speak in hushed tones and gently fondle the articles before them, I think of what it might have been like for this couple, who are now in their golden years.

Raising a family during the difficult depression years, she would perhaps have taken care of a large family, while he worked in the fields from early morning till late at night.

But then there must have been the good times, when families dressed in their finest for church, visiting neighbours, family picnics and school concerts, most of which is alien to today's society. Nowadays children are often too busy with lessons of one type or another and organized sports, to spend a lot of time with grandparents which leaves them alone much of the time to visit little stores like mine.

As I watch, I wish that there is something that I can do to make their visit a special one. *God is listening.*

The little old gentleman looks down at my sewing machine, and shyly asks if I would be able to sew the zipper on his jacket. I assure him that it would be no trouble. As he hands me the jacket he remembers that the pocket needs to be repaired also.

Soon I return with the jacket which is as good as new. They are both thankful and excited.

I watch as they leave the store, holding hands and chattering about how good the jacket looks.

I think of what a great God we have, who answers our requests before they are even uttered.

And my God will fully satisfy every need of yours according to his riches in glory in Jesus Christ. Philippians 4:19 (NRSV)

Those "up" Days

by Gordon R. Lean

Every now and then, amid all the different kinds of days I get handed to me, an *up* day appears, (one of God's "days of heaven upon earth"? Deuteronomy 11:21) completely unrelated to my circumstances, my problems, my finances, my successes, the weather, or whatever. It's just there, or so it seems, and I'm thankful for it, not even asking why it's there (though perhaps I *should*) or why it's been given.

Though I can't explain it, or even describe it, it wraps itself around me and colors my whole world. Things feel different, they smell different. People even look different. And I feel like I'm walking on a big vanilla pudding without losing my balance or falling in.

Years ago I went to a seminar in Calgary. The speaker was definitely not one to keep you awake, if you were otherwise inclined. In fact, he was quite dull. But something he said - and don't ask me what it was - struck a chord somewhere inside me...like someone had pushed the glory button, and heaven had descended. I was thrust into a new world. Ecstasy filled my whole being.

I was sure my face was shining, but there was no mirror handy for me to check. I felt like Moses and Stephen rolled into one, their radiant faces loaned to me. I checked the faces of my peers to see if they were experiencing the same thing, and I think I detected the boredom I suggested above. And no one was staring at me like I'd burst out in a glory rash. I concluded that, whatever it was, I was the only one feeling it.

I couldn't explain it, to save my life. I just knew that I felt wonderful, light as air. The classroom, for all its practicality and drabness, shone like spun gold, mixed with the colors of the rainbow. I was indeed having an *up* day, like I had never experienced before.

What was surprising was that I didn't hear God speaking in it. No particular scripture was lit with a holy flame. I made no new commitments. All I could feel was the glory of it. When the class ended I left for home, loving the speaker, loving my classmates, and thankful for what I had learned (miraculously!). Like one in a daze I started my car and drove home, and the dowdy and sombre streets glowed with a nonearthly radiance. I even had difficulty describing it all to my dearest friend, my wife.

I awoke the next morning and everything was back to normal. My *up* day had gone, and I wondered if I'd ever have another.

Why, I could have taken my family out for dinner, and given them an evening with Daddy (in wonderful humor and all!) they'd remember as long as they lived. I could have marked the occasion with expressing to my wife all the gratitude I felt for her love and her sacrifices. I could have brought her even just a few roses. I could have sent a gift to someone in need, or taken a bit of my joy to someone in hospital. I could have done a thousand things, just to mark my *up* day, just so I'd remember it, not just as something for *me* but for someone else. But I didn't, and that's the pity. I chide myself today that my *up* day came and went, and all I did was soak in it! I ate my morsel alone.

So I have resolved, if ever I have another *up* day I'm going to use it. I'm, going to spread it around. I'm going to mark it. I'm going to bless somebody with it. I'm going to give myself, and somebody else a good memory to carry into the years ahead, so that my *up* day lives in my heart and possibly someone else's.

Better still, I'll not wait for that next *up* day to come. I'm going to bless somebody today...and tomorrow...and the next day, and who knows...maybe the *up* days will come around more often!

I Need Only to Follow

It's so difficult to know at times
what you want from me, Lord

My thoughts are plagued with doubt
and the path before me dim
I can't hear Your voice
in the confusion of every day
and it's so hard to obey

But then
in a tiny moment of blessed silence
I whisper one last prayer, Lord
I sense that You are with me
You nudge my soul
and once again I am reassured

It is enough that *You* are aware
of the road which I am to take

I need only to follow

Barbara Mitchell

Forward In Faith

A few months ago in this column, it was mentioned that approximately $600,000 is held by the WMS (WD) in investments which cannot be used because money has been bequeathed to the Society with direction for the use of the interest derived from such capital. The Society has been blessed by many who have directed that a portion of their estate, on their death, should be given to our work. Such legacies and bequests enable us to help others and to meet our commitments.

We rely on contributions made by our members, often done with real sacrifice, but part of our income is derived from devoted people who want to be an ongoing part of mission work even when they are no longer alive and so in their will designated a sum to the Society. In some instances direction has been given that a bursary may be granted, from the interest, for a particular field of study or toward a certain program. Applications are received regularly and the bursaries are given if they conform to the specifications. With today's money market, it will be appreciated that the interest in each case is diminishing. It is not added to the capital since to do so would only increase the amount that cannot be touched. The untouchable amount will continue in perpetuity because the legal process to obtain release is extremely costly and unlikely to be successful.

Of course, personal preferences and fields of concern are many and varied. We are individuals with individual concepts of priorities. That individuality is revealed in our wills as we assess the use we wish to have made of hard-earned assets. We look at the Lord's command to go into all the world and preach the good news to all creation. We see work that is to be done and want to have a part in it. In our wills, a bequest to have money directed toward a certain project can be more beneficial if it is kept in mind that where direction is given to use the interest only, the capital will remain untouchable, and in the event a project should terminate, it would not be possible for even the interest to be redirected without specific instruction being given in the original bequest.

We love you all dearly, we are not wishing for your demise. We do appreciate your thoughtfulness in providing for the work of the WMS (WD) in your will and we do wish to make the best use of all our resources. Take a moment and read Psalm 8, verses 3 to 8. *O Lord, how majestic is your name in all the earth!* Ps 8:9

ADVERTISING

At the last meeting of the Glad Tidings Working Group on November 1, 1993 it was decided to accept some paid "classified advertising".

Ads for local events such as the one below and those of interest to the wider church will be accepted, as space allows, from now until the December 1994 issue. Deadline for ads is six weeks, prior to publication e.g. August 15 for the October issue.

Beginning in January 1995, the Glad Tidings will increase to 48 pages to be published six times a year. At that time display advertising will be accepted.

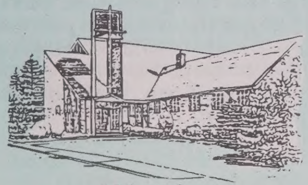
The change in size and frequency of publication is essential to cut costs of printing and postage in light of difficult economic times. The revenue from advertising will help to defray costs.

While receiving only six issues per year, subscribers will notice a difference of only 32 pages over the year, plus some space which will be devoted to advertising.

Interested persons are invited to write Glad Tidings for further information on policy and prices.

Readers are invited to comment on what kinds of advertising they would prefer/prefer not to see in Glad Tidings.

Write Glad Tidings, 50 Wynford Drive, Don Mills, ON M3C 1J7 or phone (416) 441-1111 Ext. 323/326. FAX (416) 441-2825.



Westview Presbyterian Church
233 Westview Blvd., Toronto M4B 3J7
Tel. (416) 759-8531
Presents a Day Seminar:

Care of the Abused Male: The Undiscovered Paradigm

Friday, April 22, 1994

Cost: $70.00 if registered before March 1, 1994; $85.00 after March 1.

Please make cheque payable to Westview Presbyterian Church and mail to the above address c/o Rev. Alan Stewart.

World Day of Prayer - March 4, 1994

Palestine

The 1994 World Day of Prayer service was prepared by Christian women of Palestine. With the theme, "Go, See and Act," the writers call on Christians around the world to join with them in prayers for peace with justice in their homeland.

Although it is the voice of only one of the groups most affected by long-standing conflicts in the Middle East, all peoples of the region are included in the prayers. Three major faith traditions - Judaism, Islam and Christianity - all have roots in this land.

The breakthrough in peace negotiations signalled by the signing of an agreement between Israel and the Palestine Liberation Organization in September 1993 was an indication of movement toward granting self-rule for the Palestinian people. As of early January 1994, there are reactions from various quarters ranging from hopefulness to apprehension to violent opposition to these steps toward a peaceful settlement. Surely the need for prayers and compassion for the people of this region remains strong.

In Canada, the World Day of Prayer is sponsored by the Women's Inter-Church Council of Canada, a national council with representatives from eleven denominations.

Write or phone: WICC, 815 Danforth Avenue, Suite 402, Toronto, ON M4J 1L2. Tel: (416) 462-2528.

In the World

CHRISTIANS, MUSLIMS DIALOGUE

Human rights, secularization, legal pluralism and the role of religious institutions and leaders were among topics addressed by eighteen Christian and Muslim academics and theologians at an early-November colloquium convened by the WCC's Office on Interreligious Relations. The discussion of "religion, law and society" - by participants from India, Pakistan, Libya, Sudan, Nigeria, Lebanon, Jordan, Europe and North America - followed up an earlier meeting on the same topic last December.

The meeting affirmed that while "human dignity, equality and freedom" are upheld by both Islam and Christianity, "our religions are being misused in exacerbating conflicts or legitimating oppression". The challenge for believers of both faiths, they said, is to act "jointly and together with others" to ensure justice, defend human dignity "independently of special interests or cultural and political power centres" and balance individual and community rights. [EPS]

WOMEN EXPLORE COMBATTING VIOLENCE

Manila - Some 45 women from 27 countries met here (21-26 November) to explore the theme "Women, Violence and Nonviolent Action". The meeting was organized by the ecumenical Life & Peace Institute, based in Uppsala, Sweden, the WCC and the Lutheran World Federation, in cooperation with Gabriela, an alliance of 65 women's groups in the Philippines.

Participants said violence against women is increasing in all of its many forms, including violence within the family, ethnic wars, political violence and economic structures that oppress women. In particular, they called for the breaking of silence about domestic violence, noting that many creative nonviolent actions are already underway in this area. Some participants described their own lives in the midst of ongoing wars and conflicts, notably Somalia, Palestine and the former Yugoslavia.

The group affirmed the many ways that women are resisting wars and contributing to their peaceful resolution, for example by dialogue with women on the other side of a conflict. Although women are often the backbone of social movements, the meeting said, their contributions too often go unappreciated. Recognizing the need for interlinkages among the marginalized, participants urged the women's movement to play an active role in bringing in a feminist world view and advocating nonviolent ways of resolving conflict. [EPS]

FIRST WOMAN BISHOP

The Anglican Church of Canada has its first woman bishop. The election of Victoria Matthews, 39, as suffragan bishop of the diocese of Toronto, came 17 years after Canadian Anglicans began ordaining women as priests. Welcoming Matthews' election as the fifth woman bishop in the Anglican communion worldwide, Canadian Anglican archbishop Michael Peers noted that "now we can begin the process of making the house of bishops more like the rest of the church". [EPS]

HARVEST FAILS

The Ethiopian Evangelical Church Mekane Yesus (EECMY) has alerted the World Council of Churches (WCC) to a failure of the harvest in Ethiopia and Eritrea, due to poor rainfall. Food shortages will occur in 1994, says EECMY.

In a 6 December report to its ecumenical partners, the WCC Emergencies Desk describes current signals from Ethiopia and Eritrea as "alarming" and predicts around 900,000 people will need assistance next year. Grain, supplementary food and oil are most needed. [EPS]

CANADA MINISTRIES

Our gifts through Presbyterians Sharing... continue the work of Anishinabe Fellowship House, working with Aboriginal people in the north end of Winnipeg. The community centre works largely with neighbourhood children, teaching moral and spiritual values and helping to strengthen their Christian faith.

BOOKS

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Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

I KNOW YOU, LORD: *Poems by Barbara Mitchell. New Leaf Publications, Edmonton, AB. Price $12.*

This author's commission is to write inspirational poetry. Her heart bleeds. Her soul cries out. Her phrases glide gently. She concludes:

"Some might say there is no God
but I tell you
there is."

Barbara's poetry has been published in Glad Tidings and other Christian Magazines in Canada and United States.

An Edmonton author and critic, she has been active in the Alberta Christian Writers' Fellowship (ACWF) and other writing organizations for many years.

Two years ago Barbara developed an original ministry using her poetry. These poetry-photo-music features have been presented at ACWF conferences, Alberta churches and in the community. We all waited for a book of Barbara's poetry.

"I Know You, Lord", as a collection will draw you into an exploration of your personal relationships with your family, friends and your God.

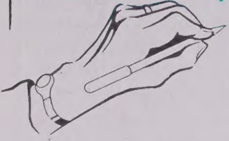
"With God between us
we will tread careful through the
burning edge
of each other's pain."

"I Know You, Lord", is paced into "...I've Seen Your Face", "...Heard Your Voice", and "...Felt Your Hand". The photos set the mood of this soft covered book. Now you can have copies for your family and friends.

Phyllis O'Neill

Dear Friends

Miss Pauline Brown,
Jobat Christian Hospital,
Jobat, M.P. 457-990 India



Pauline Brown is alive and well thanks to three "good samaritans". Last August she fell between the tracks while trying to board a moving train, injuring her left side and narrowly escaping death.

In a moving, and often hilarious letter, Pauline describes her experience as being on a re-run of the old serial "The Perils of Pauline".

Her saga begins from the time she reached the station on her return home from meetings "about midnight on a 'juicy' monsoon 12th August night", continuing with her return home three weeks later, and followed by two more weeks of sleeping upright.

She calls the whole adventure "a cause for thanksgiving and rejoicing. Through such a miraculous act, our Lord has demonstrated - again - His power to avert 'natural' outcomes, and has given His servant - that impulsive woman - a second life." Following is the letter Pauline wrote to the Free Press, a district paper, in gratitude for those who saved her life. Sound recovery, Pauline!

"In this world where often everyone seems to be bent on the matters of self interest, it is a wonderful blessing to meet people who are not only willing, but also eager to help and serve even complete strangers in the time of need.

"Such was my personal experience when, on the night of August 12th I fell between the platform and a running train on platform No. 5 at Bhopal station. By God's grace I was saved from death and through the timely and generous assistance of three young men ... further help was obtained.

"These three men... arranged for a wheelchair and an ambulance.

"They took me to the hospital and there took me to the doctors. They stayed with me attending to all my needs, for about twelve hours - until nearly noon next day - when they were able to contact and bring a friend to take me to Indore.

"Such sheer kindness and gallantry can only bring blessings to both the recipient and giver. Due to them a potentially dangerous and even a fatal situation was averted, and I would be dismally failing in appreciation if I do not publicly acknowledge and thank those young men for their 'Good Samaritan' conduct that night."

In the Society

PRESBYTERIAL

Erskine Church, Dundalk, Ontario hosted the **Bruce-Grey** Presbyterial Fall Rally on September 16, 1993. "Good News and Glad Tidings" was the theme as 75 members gathered. Margaret Greig, AEC and Eleanor Thompson, Tiverton, started the day with a hymn sing. Presbyterial was constituted by president Carol Mackowski, Southampton. The Rev. John Hogerwaard of the host church brought greetings.

The study themes for 1993-94 were introduced by Margaret Greig, AEC. A book display was provided by Bernice Gowan, Allenford, and worship was conducted by the Amos-Dromore WMS.

Guest speaker was June Stevenson, Editor of Glad Tidings. Her interesting and informative talk gave us a glimpse into the world of publishing. Through this magazine we can share in the work and witness of the WMS and the Presbyterian Church locally, nationally and internationally. The Glad Tidings is also available in large print and on audio cassette.

The Fall Rally of **Montreal** Presbyterial was held October 2, 1993 at **Maplewood** Church, Chateauguay, Quebec. Phyllis Black, President of Maplewood WMS welcomed the members and the Rev. Lynne Donovan, host minister, gave a short history of the church. The theme was "The Caribbean".

The worship service was conducted by Mary-Lou Johnston and an exercise break was led by Grace Thornley-Brown.

Guest speaker was June Stevenson, Editor of Glad Tidings. Using slides she spoke of her experiences in Santo Domingo.

The afternoon session began with a sing-song led by Joycelyn MacKay accompanied by Melanie Szentirmay. Workshops were in keeping with the Caribbean theme.

The benediction was given by Rev. Wally Hong.

On October 17, 1993 the **Presbytery of Niagara** held a service of recognition for Margaret Vanderzweerde, at Stamford Church, Niagara Falls. Margaret is a member of Stamford, and an elder.

Conducting worship was the Rev. W. T. Vanderstelt of Stamford; the sermon was preached by Rev. F. M. DeVries; conducting the installation was the Rev. J. A. Goldsmith, Moderator of the Presbytery. The Narration of the steps and the Charge were given by Wilma Welsh, Sr. Administrator, Life and Mission Agency of the Presbyterian Church in Canada.

Both Stamford's Jr. and Sr. Choir, with several soloists, participated in the worship service. During the service Margaret's husband

- Margaret Vanderzweerde

Jake was called to join them at the front of the church before the right hand of fellowship was extended. Jake will again be accompanying Margaret to India, Nepal and Pakistan and is very much a volunteer in mission.

Present at the service, and representing the Order of Diaconal Ministries, was Evelyn Murdoch of Hamilton who had "pinned" Margaret during her service of designation into the Order in 1991.

Margaret and Jake left for India November 8, 1993 and plan to return mid to late March of 1994 at which time Margaret will again be available for deputation and pulpit supply.

Knox Church, **Red Deer** was the location of the **Central Alberta** Presbyterial full Executive meeting on November 3, 1993. The theme was "Following Paul". President Anna Cunningham welcomed those present and introduced the Rev. Diane Beach who led in devotions using Acts 19:1-20, and a communion service. She asked that we "be open to the power of God, to be surprised by the conversion He enables."

President's reports were read covering activities of the groups during the past year. A number of groups have only a few women but continue to serve their church and community in many ways. It was interesting to hear that four congregations have improved access for the handicapped.

After lunch, a very interesting presentation was given by Agnes Hislop, a former missionary in India for many years, about her trip to Greece. She focused on the "footprints of Paul", with slides, comments, and selected scripture readings from Acts, bringing us closer to the Greece of Paul's day and the cities he visited.

The Fall Rally was a Historical Meeting as **East and West Toronto** Presbyterials, hosted at Knox (Spadina) Church, combined for this Rally held Tuesday, October 19, 1993.

The Presidents, Noreen Marshall and Bev McWhinnie, welcomed all and brought greetings.

A very meaningful worship service was arranged by Ruth McCombie, with special music, a duet, by Dorothy Schalar and Rahab Barringer.

Guest speaker, Kay Cowper, President of WMS Council Executive, showed pictures of her recent trip to Taiwan.

A time of fellowship and refreshments was enjoyed by all.

A Christmas luncheon was held at **Knox** Church, New Westminster, B.C. by the **Westminster** Presbyterial November 27, 1993.

President Nancy Bell welcomed everyone and lunch was served by a catering group from Langley.

Grace Murdoch led the singing of Christmas carols accompanied by Ernestine Allan. Special advent songs were presented by Mary Hanson and friends from Richmond Church.

Kay Berry gave two recitations which she had composed. She also distributed a newsletter with news of Presbyterial events which had taken place during the year.

The afternoon closed with prayer by Nancy Bell.

LOCAL

Betty Pack died on December 1, 1993, in Toronto, after a long illness. Betty and her sisters, Margaret Ross (deceased 1981) and Lillian Bramham (deceased 1989), the "Mercer" sisters, were long-time members of the Lillian Heal Auxiliary WMS in **Calvin Church, Toronto**. Like them, she gave generously to the group of her time, talents and energy, and received in return fellowship and support to her life's end.

Knox Church Evening Auxiliary WMS, **Ripley**, Ontario had as their guests South Kinloss, Kinlough and Lucknow WMS Groups for their Thankoffering meeting. Rev. Linda Hill of the Anglican Church was guest speaker. An Honorary Membership Certificate was presented to a faithful member, Gladys Huston by Hazel McDonald and Sadie McLeod. Many family members attended for the presentation to Gladys.

A metalaphone in memory of the late **Mae Frith** was dedicated as a gift to the Sunday School from Mae's friends and the WMS. Mae was a Charter member of the Evening Group of **First** Church, **Devon**, Alberta and active in Presbyterial and Synodical into her 80s. The new instrument will add a pleasant tone in the junior choir.

It will remind the older folk, who were her lifelong friends, that the church of Christ is in a continuous process of renewal from generation to generation, offering to children and all new believers a refuge, strength, love, and beauty in this world and life everlasting.

Note to Secretaries:

Thanks to the Glad Tidings Secretaries and contact people for sending in renewal lists and new subscribers' names in good time. To date we have not heard from 21 groups. The subscription lists were due November 1 and as it is costly to send reminders, we would appreciate receiving these lists by February 28, 1994.

IN REMEMBRANCE

Mrs. Isabella Dailey,
St. Andrew's, Barrie, Ont.

Mrs. Margueretta Coyle,
St. Andrew's, Bowmanville, Ont.

Mrs. Julia Shaw,
Knox, Briercrest, Sask.

Mrs. Mary G. Wilcox,
Aldershot, Burlington, Ont.

Mrs. Gladys Middleton,
Geneva, Chesley, Ont.

Mrs. Laura Rowat,
Elmvale, Ont.

Miss Lena Prouse,
Knox, Embro, Ont.

Mrs. Jessie McDonald,
St. Andrew's, Forester's Falls, Ont.

Mrs. Milton (Annabel) Bird,
Knox, Georgetown, Ont.

Miss Elsie Denman,
Miss Bessie Fraser,
Miss Christina Morton,
Knox Crescent, Kensington and First, Montreal, Que.

Mrs. Jean Hodges,
Mt. Pleasant, Ont.

Bernice Bell,
Marion Wells,
Knox, Red Deer, Alta.

Mrs. Marian Soper,
Laurel Lea-St. Matthew's, Sarnia, Ont.

Mrs. Della McGibbon,
St. Andrew's, Sarnia, Ont.

Mrs. Arthur (Dorothy) Brown,
St. Andrew's, Scarborough, Ont.

Miss Christina Morrison,
St. Andrew's, Sherbrooke, Que.

Mrs. Irma Cassells,
Glebe, Toronto, Ont.

Miss Jeanetta Park,
Glenview, Toronto, Ont.

Mrs. Annie Day, (100 yrs.)
St. John's, Toronto, Ont.

Mrs. Harold (Lillian) Lunn,
St. Andrew's, Wallacetown, Ont.

Only a Touch

Matthew 9:20

Only a touch, 'twas all it took that day,
Only a touch along the crowded way.
But Jesus knew the faith behind that deed
And took the time to satisfy her need.

So we may bring our cares to you today.
Give us the faith that we may hear you say
My will is best, the future's in my hand,
Though at the moment hard to understand.

No need to seek you on the crowded way.
No need to wait for any special day.
Now is the time to answer to your call
Yielding to you our love, our life, our all.

Teach us we pray to follow as you lead,
To take the time to ease some other's need
With just a smile, a touch, a helpful word
As here we seek to glorify our Lord.
Kathleen Rowat

- To be sung to the tune Ellers #561 book of Praise.

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The Presbyterian Church in Canada
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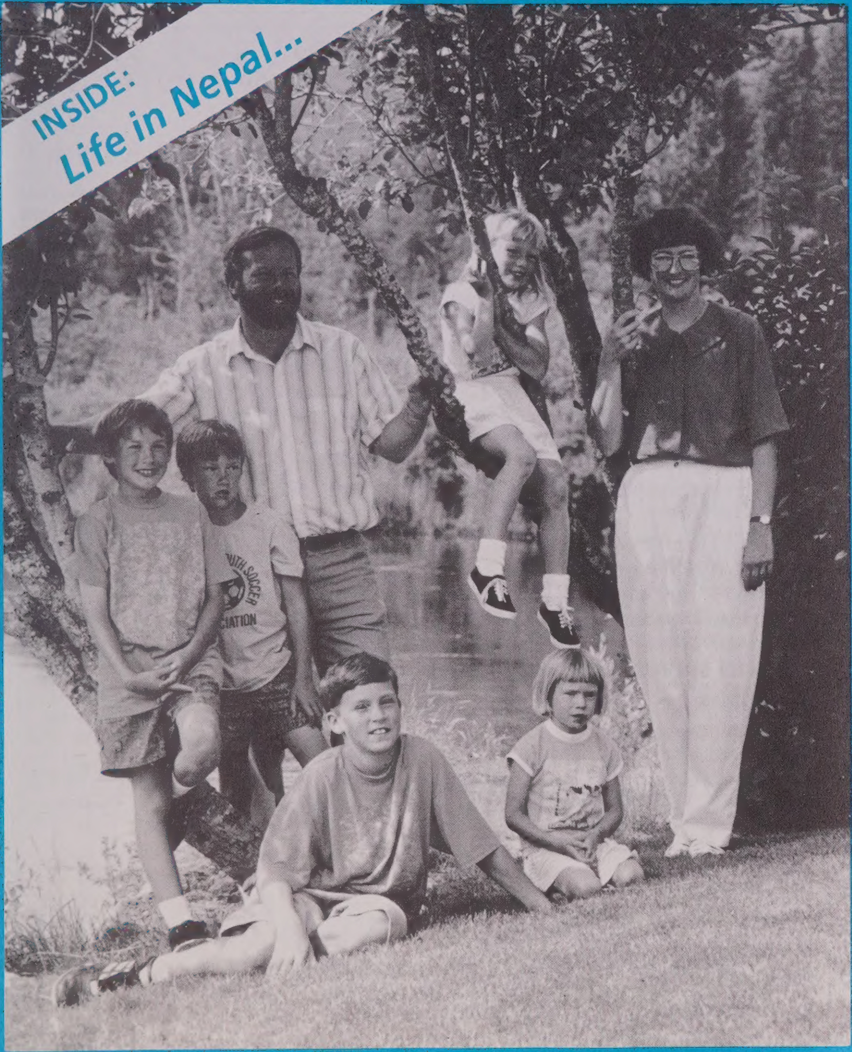
YOUTH SOCCER
ASSOCIATION

Glad Tidings

March 1994

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Glad Tidings

March 1994 **Vol. 70 No. 3**

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EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo of the Kent family.

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You did not choose me but I chose you. John 15:16

March 1994

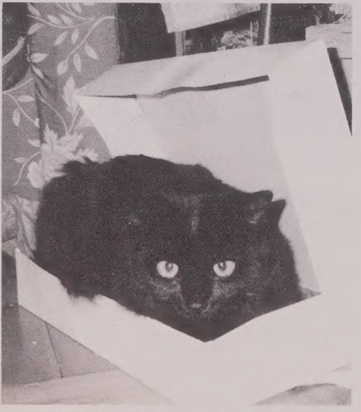
Miss Kitty Makes a Choice

It was the end of August 1989 when Miss Kitty came to live with us. I like to take the credit for picking her out of two litters a friend of mine had but there's really no doubt about who made the decision.

My friend's husband had died and I went to her place in the country to help out, staying overnight. There were 16 cats roaming around the old farm house, intent on doing whatever it is cats do, but especially, ignoring me. All, except one determined little ball of fur which I found curled up in the middle of my bed that evening.

Knowing my son wanted a cat (he hadn't had a pet since his guinea pig succumbed to heat exposure one summer) I had already begun to choose among the many. That short-haired black male, an almost-twin brother of Miss Kitty, looked appealing. Perhaps our female tabby, Dallas, would accept a male more readily, having already had a friendly relationship with Stanley, the neighborhood mooch where we lived before. But then, that's another story! We all agreed she needed companionship since we were away so often.

Someone had other ideas. Guess who was under foot all the next day? The other cats and kittens scattered when I approached. Not Miss Kitty. She followed me wherever I went, wrapping herself around my legs. When I was ready to leave, my friend put a box on the floor beside me and said, "It's obvious which one you're taking home. She has chosen you!"



- *"Miss Kitty", boxed and ready to go.*

Many times I have marveled that a teeny four-legged creature that I could then hold in the palm of my hand, *chose* me for a lifetime companion. Did she know something I didn't? Did she have some insight into what life with June would be like? Or - was there an unseen hand in this whole business?

"You did not choose me but I chose you," Jesus told his disciples. He chose them to be his friends - and they were to show their friendship through obedience to his command, in John 12-13, "that you love one another as I have loved you." If any creature can teach us mere humans about love, it's someone like Miss Kitty. Pure, unselfish love wraps itself around us as unexpectedly and as warmly as Kitty wraps herself around my legs. It sidles up to us when we least expect it and climbs into our laps just when we need a little attention.

Miss Kitty swept into our house as if she belonged there, turning her back on Dallas' hissing, and pushing herself forward to be first at the food bowl. (Dallas retreated to the top of the wall unit and wasn't seen on the floor for three weeks!)

In spite of the fact that I chose her for my son, Miss Kitty is very much *my* cat. She runs to the door to greet me when I return home and is often underfoot, particularly when I am in the kitchen. Wherever I am, Miss Kitty is usually there. If I'm reclining on the sofa she climbs on my lap and settles herself down for a long winter's nap. Of course, she often chooses the moment when I am about to get up for a cup of tea or run a message. When there's a warm furry motor vibrating in your lap you are more likely to relax and stay put longer.

When it's time for bed, Miss Kitty waits until I am settled and settles herself in the coziest spot, usually behind my legs.

Her concern for me is evident. In the morning if I don't roll over and get up right away, Kitty comes up and peers into my face. Sometimes when I'm distracted or depressed she lies close to me and stretches her paw out just far enough to touch me and let me know she's there. It's hard not to see God in the eyes of God's creatures who chose you for her own.

I've discovered that I can't hide from Miss Kitty, just as I can't hide from God's love. She seeks me out wherever I am. She has been known to open the bathroom door by leaping up and landing on it with her four feet, then casually sauntering in as if she owned the place.

And if I stray from God's love, it is always there, to welcome me back - ever faithful, ever sure, patient and long-suffering. Like God, Miss Kitty loves me in spite of my faults - after all, I didn't choose her, Miss Kitty *chose* me!

Written in Love

June.

This Was Our Sunday

by Norma Proudfoot

One of the nicest things about Sunday is that it follows Saturday, a second day away from the usual routine. This one followed a Saturday of ups and downs -- a Saturday that began with an early morning meeting at which Bob was expected to present some of the most important signs of progress the TEAM has made since coming to Dar es Salaam six months ago.

The meeting itself was probably the most encouraging sign of progress, as it was the first one at which an ad hoc committee representative of different aspects of industry and the National Institute of Transportation (NIT) would meet with the Team of Canadian Advisors to discuss needs, expectations, participation and conceivable outcomes.

An early start for Bob meant an early start for me. Determined not to waste it, as is the easy thing to do in a tropical clime, my thoughts turned to the IBM computer with its laser jet printer that occupied valuable space in our living room, but was destined at end of the project to become part of the accumulating inventory of NIT. The two of us have been busy computer novices, learning as we go; often making regrettable mistakes, which is also a form of learning!

I decided to use the morning taking all Bob's documents out of C:\ and putting them on his NIT-disk, into a system of files and directories that would make it easier for him to find and use them when needed. The process went well, completed just as Bob drove into the driveway.

The meeting had been a success, some measurable progress had been made, and Bob was eager to sit down at the computer and begin Progress Report #2. But the screen began vibrating uncontrollably before his eyes. I was surprised; he was disgusted, but neither of us was new to this occurrence.

Bob Proudfoot, cooling his feet in the Indian Ocean. Inset, Norma Proudfoot.

- Easter Sunday sunrise service which Norma and Bob attended on the shore of the Indian Ocean.

When the same problem had arisen four months ago, at crisis time for Progress Report#1, Bob, having expended much useless frustration, had taken the systems unit in for repairs. The delay that time was four weeks, but a way out of the wilderness had presented itself through a new, exact model systems unit that has been stored in our spare bedroom.

This unit was bound for a sister project in Morogoro but useless to that Team until their requested accompanying printer would arrive from Canada. Bob had discovered the SUs interchangeable then, and without delay, or twinge of conscience, performed the feat once more. We were both thankful that my Saturday morning had been spent retrieving his information from the now faulty SU headed for more weeks in a repair shop.

So our Sunday morning dawned bright and sunny in exact opposition to the frustration continuing to linger in the empty corners of our hearts. Although we have found real joy and good fellowship in attending the Baptist Church services held in the open gym area of the International School, we felt the need to slip quietly into the St. Columba Presbyterian Church.

This Church has been without a minister for some time, and although the messages of missionaries in the surrounding areas were helpful, and the hymns were very Presbyterian, we had been following a more immediate need.

Our Sunday morning, this particular one, came at the end of a week of conferences held in St. Columba Church. There were visiting pastors from several African churches. The one elected to give the Sunday message was from Kenya. We expected a wordy, high caliber dissertation worthy of such an auspicious occasion. What we heard was enough to startle us and cause those empty heart-spaces to shift ever so slightly. "You are the salt of the earth!"

The congregation was made up of four expatriates sitting together, members of the missions who were from many parts of the world, and a full house of Tanzanians. With a meticulous English accent, the guest speaker was lumping us all together into this element made up of small grains each of which was continually capable of breaking off and falling into the host of Dar es Salaam.

Then he was listing the properties of that element, especially in relationship to the hot, arid context in which Jesus elevated its importance: a preservative, necessary for otherwise perishable foodstuffs, even the beloved dead whose bodies must somehow be preserved; a cleanser with many uses in the household tasks; a purifier or disinfectant (he particularly mentioned mouthwash with which to gargle in hopes of curing an infected throat); a healing restorative quality when applied to open wounds or maimed members; a flavor, which greatly enhanced and improved the food into which it was introduced.

"Salt was not a rich man's asset", the speaker emphasized. "It was a necessary commodity in every home and therefore valuable to each individual, whatever his level of society. Salt was readily available in certain areas, and became a commodity of barter in the way of supply and demand".

Jesus had been delivering his 'Sermon on the Mount' when he addressed the crowds, including his disciples, with the words "You are the salt of the earth." He added a note of caution, "But if the salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but to be thrown out and trampled under foot." (Matthew 5:13)

So it was that this learned guest speaker addressed his listeners with aspects of 'saltiness' as applied to a society. Caring people can help to preserve cultures, buildings, environments. A way of preserving could include cleansing qualities; a clean, well kept building is a preserved one.

Persons concerned with healing the wounds of a society, will always be concerned with cleansing and preserving. People with concerns such as these provide a 'flavor', improve and enhance the society in which they live or work. It is this kind of concern that allows that they be called 'the salt of the earth'.

There are mountain tops and there are valleys. Those who have been to the mountain tops must return to the valleys. So Norma and Bob must return to their valley on this particular Sunday. The work of Progress Report #2 must go on.

The peck-peck of Bob's

- Bible study in St. Columba Presbyterian Church, Dar es Salaam.

two-finger typing was getting to Norma as she tried to spend some quiet leisure time. Activity, with its amount of noise, would change her thought patterns. The problem was the activity she chose. With a pending safari holiday looming in the future, it would be a good idea to search through the cupboard and several drawers containing warmer clothes, spaces in her house that had not been touched for some time.

Unpleasant odors confronted her; mildew stains appeared on unworn, brand new sweaters. Her attention should be given to two washers full. An allergic reaction resulted from this very active residue. "Bob!" she called to him, "Would it bother your train of thought if I put on the tape recorder?"

Hardly able to hear her question above his typing, he was sure it wouldn't. A friend had loaned tapes of the Whole Bible, read to the background of beautiful music, produced by the facilities of World Vision. Norma sat down to sew (by hand) and listen.

There was a knock on the door, and masculine voices were saying, "Hodi", which is Kiswahili means, "Hello, the house!" Jim was there with Clinton, a young missionary who, with his wife Sue, has become involved with a project for Youth With a Mission. Jim had some pictures for Norma, and during the ensuing chatter the conditions of the mission location were discussed. Sue was 'down' with malaria for the third time, and was weary and depressed.

It was difficult to control the mosquitoes in their location because of an increase during the rainy season of low-lying wet areas. The house they were living in had protected windows but no screen door. The front door was often left open during the days, admitting many mosquitoes, that would then become trapped inside, ready to do their damage. Bob asked a few basic questions, like, 'are screen doors not available for buying?' 'Could not the wet areas be drained?'

The problems were just as basic. The few mission shillings had to stretch very far. Priorities had to be set and met. Much of the existing facility was a result of volunteer, hand-labor, which was quite readily available, but often the materials had to be purchased. Whatever problems Norma and Bob thought they had on this Sunday, no longer loomed so large.

Bob's wallet search came up with only Tsh/10,000 ($US 20). He asked if that would be of any help to purchase the needed materials for the screen door. Both Jim and Clinton were overwhelmed by how well, and quickly the Lord provides answers to prayer. But Bob did not let them leave without a little fatherly advice.

"It is my honest opinion that one of the very basic priorities the Lord would want you to take care of is your health, because without that you are not physically able or mentally alert to follow His will for your lives." Both men humbly agreed that this was indeed sound advice.

Bob and Norma turned to their own basic Sunday evening meal, having eaten lunch 'out', closing it off as was their usual pattern with a reading for that day from *These Days:* Then Job answered the Lord: "I know that you can do all things, and that no purpose of yours can be thwarted." Job 42:1-2.

- Bob Proudfoot worked at the National Institute of Transportation (NIT) in Dar es Salaam, Tanzania. He was Team Leader of a three-man Team of Canadian experts attempting to pass on their expertise as a form of advice.

His wife, Norma, is President, Alberta Synodical.

I Know You, Lord

I know you Lord
for I've seen Your face
in the sculptured planes of the mountain's rise
and in the darkened canyons that steep below

I've caught a glimpse of You
in the lustrous thread of a silk cocoon
and the fiery flame
of a robin's breast

I know You Lord
for I've heard Your voice in the gentle whisper
of a passing breeze
have sensed Your laughter in the softest rustling of
emerald leaves

I know You Lord
for You've lent me comfort in the velvet hush
of midnight's hour
have calmed my soul with the gentle song of rain
I've felt Your hand reach out and touch
the coldest spot within
that stirred to warmth
once again I sing
for I have known You Lord

Barbara Mitchell

** See Book Review for Barbara Mitchell's book "I Know You, Lord" in the February 1994 Glad Tidings.*

Bible Quiz
by Laura Steele

Who Was the Preacher?

1. He preached to a group of women meeting by a riverside.

   ____

2. He preached to a man travelling across the desert in a chariot.

   ____

3. While preaching to a council of elders and scribes his face had the appearance of the face of an angel. ____________________
4. He acted out his sermon by shaving his head and burning one third of his hair.____________________________
5. He acted out his sermon by marrying a harlot. ______________
6. He lived on locusts and wild honey and preached in the wilderness. ______________________________
7. He preached while he built himself a boat. ________________
8. God answered the prayers of this preacher's congregation by sending an angel to release him from prison.________________
9. These two preachers caused an earthquake by singing and praising God at midnight in prison. ____________________
10. God answered this preacher's prayers by withholding rain for three and a half years. __________________________

Answers on page 31.

Burning Candles

September 10th is Teachers Day in China. Every year at this time, TV, radio and newspapers, with a great fanfare, all liken teachers to candles, which burn out their lives little by little, only to enlighten many others. But after this day, the candle comparison quickly disappears from the press and fades into memory, until next September 10th.

What remains unchanged year after year is the fact that teachers continue to bury themselves in their work. Their knowledge and skills, their help, their hearts and their lives are sown into the minds of their students. Teachers sow the seeds quietly, in the shade, with no ambition for publicity and no expectation of receiving anything in return.

Amity teachers give two years, or sometimes three or four, of their precious lives to sons and daughters of the Chinese people, a people with a past full of hardships and a future filled with high expectations, and a people for whom most teachers develop a deep affection. Their comings and goings are equally quiet, and little is known about what they have meant to their students.

However, what is quietly done is also quietly remembered and appreciated by those whose lives have been permanently changed by the loving and caring hearts of their teachers.

I will never forget an experience that occurred on a summer evening in the mountains of Jiangxi Province, two hours by car from the nearest city, where a short-term refresher program was being held for English teachers in local rural middle schools. All the trainees, simply dressed, too shy to speak to a stranger, were the "backbones" of the English programs in their schools, I was told. As electricity was turned off that evening, these young teachers, after a full day of classes, were sitting under the starry sky for a restful chat, the topics wandering from family to children, to crops, to teaching work, to their students, and to their own learning of English.

Suddenly, they began to mention names of the "foreign teachers" they had in their college days, "the Metzlers," "Erica," "Hector." In the dark, I had to fight to control my emotions; these teachers were all sent to that province by Amity shortly after Amity was founded, teachers with whom we now had little correspondence. Their names were recalled, with great fondness, by those who were also quietly burning out their lives, little by little, with no chance or desire to get rich [working in other ways].

By coming to China to teach, people leave behind families and friends, comforts and conveniences, and adjust themselves to a simple, plain life in a Third-World country. Their dedication bears fruit, often quietly, without notice. And the fruit will always be cherished by the people of China.

The candles will be passed on.

Ting Yen-Ren

(Ting Yen-Ren is Associate General Secretary of the Amity Foundation and director of its Education Division.)

- Reprinted from Amity Newsletter No. 22. Fall 1992.

- Susan Raeburn-Cherradi is with the Amity Foundation Hong Kong, for the Presbyterian Church in Canada.

The Dawning of Religious Freedom in Nepal?

by Gerald Kent

The small village of Kakani, about 30 kilometers northwest of Kathmandu, lies perched on the last ridge before the mighty sweep of the Himalayas rises from a deep cut river gorge. An elderly Nepali couple, dressed in traditional clothing, character reflected in every line of their faces, slowly walks down the road from Kakani, returning perhaps from some religious celebration, since it is Saturday, the weekly Hindu holiday. Dignity is in every step and a twinkle of joy is in their eyes. What remarkable changes they have witnessed in the last 40 years in their country, Nepal.

- Gerald and Lorna Kent with their five children: Stephen, 13 years; Ian, 11 years; David, 9 years; Jennifer, 7 years and Rachel, 5 years.

The Kents were appointed to the UMN by the Presbyterian Church in Canada to serve in the area of development. Gerry is a legal adviser to the UMN, especially regarding property. The Kents were commissioned by the Presbytery of Kootenay.

When they were young, their country was completely closed off to foreigners and rural life continued very much as it had done for hundreds of years. But in 1950, Nepal opened its doors cautiously to the modern world. Missionaries, who for decades had lived, worked and prayed in India, just south of the Nepal border, suddenly found themselves facing exciting new challenges and opportunities. Some never lived to see that day, but their work and sacrifice helped establish the foundation for Christian missionary work in Nepal.

Several missionary societies agreed that there should be a united outreach to Nepal. Therefore the United Mission to Nepal (UMN) was formed in 1954. What started as mainly a medical mission, has now expanded into the areas of education, rural development and hydroelectric development. The various projects now employ more than 200 expatriate staff from 18 countries and over 2000 Nepalis, making it the largest employer in Nepal, apart from the government and Crown corporations. The support and salaries of the expats are paid by their sending agencies so that UMN overhead can be kept to a bare minimum.

Until the new constitution was passed in 1990, Nepal was officially a Hindu Kingdom. It was against the law to convert to another religion. Punishment was three years in jail. It was also against the law to cause someone to convert to another religion. The penalty for such behaviour was six years in jail.

How did UMN operate in this religious climate? In each of their five-year agreements with the Nepali government, UMN agreed not to proselytize. However UMN had been told that the government had no objection to UMNers answering the questions of Nepalis who were interested in the Christian faith. The development projects provided and continue to provide many opportunities for Christian staff to make friends with Nepalis and share their faith.

Before 1950, there was no Christian presence in Nepal, apart perhaps from very few individual believers scattered throughout the country. But when Nepal opened its doors in 1950, Nepali Christians living in India returned to their country and formed churches. Since then the Nepali church has grown largely through the evangelistic efforts of Nepali Christians. It is estimated that there are now well over 100,000 Nepali Christians.

There is a sense of vibrancy and expectancy in the Nepali church as its numbers grow rapidly. It is exciting to see their optimism and vitality. It is very much in contrast to the North American church which seems to be so often in retreat and whose life seems to be drained by a rampant materialism in our society which has also infected the church.

In 1990 there was a revolution in Nepal. Mass demonstrations forced the king to agree that the country would change from an absolute monarchy, which it had been for hundreds of years, to a democracy under a constitutional monarch (somewhat like the British system).

> *Until 1990 it was against the law to convert to, or cause someone to convert to, another religion.*

Until elections were held in 1991, an interim government was appointed and a new constitution was implemented. The leader of the interim government was of the view that multi-party democracy would not survive unless there was religious tolerance, so he ordered that all charges relating to religious activities be dropped and that all religious prisoners be freed. At that time there were over 30 Christians in prison for religious reasons and over 100 Christians had charges against them.

No new charges have been brought against Christians since this occurred. However a Nepali who converts from Hinduism to Christianity may still pay a high price, especially in the smaller villages. That new Christian may be ostracized by his family and friends or may find his house ransacked or burned. The price that a new believer may have to pay has probably helped the church since it tends to ensure that only the truly committed become church members.

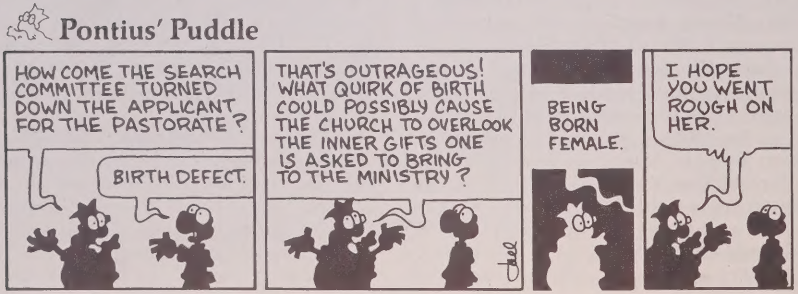
The new constitution states that a person is free to practise his or her religion, free from interference from others. It prohibits the use of coercion to gain converts. The present government views this provision as prohibiting the use of force or the

There is a sense of vibrancy and expectancy in the Nepali church.

offer of material gain in order to convert others. Therefore there is no legal obstacle at the present time to Christian evangelistic efforts.

The communists still have a strong presence in Nepal. They form the main opposition party in the Nepali legislature, although they are hampered by divisions within the party over ideology, and seem to be suffering from a lack of morale as a result of the collapse of the communist regime in the former Soviet Union. They do not pose much of a political threat at the moment, but the danger remains that they may eventually take power and take steps to curb the new found religious freedom of the Nepali church. There is also a threat from Hindu fundamentalists, who have considerable influence in India, and may seek to import their militant doctrines into Nepal. The church here needs much prayer that they may continue to enjoy their new found religious freedom.

As the elderly Nepali couple continue their walk home from Kakani, they are passed by a motorcycle on which a young Nepali couple are riding. The young couple stop a short distance ahead at a viewpoint that looks down on the beautiful terraced fields in the valley below. In the much broader valley beyond lies the city of Kathmandu, the beautiful jewel of Nepal, but it is not visible today through the brown haze that covers it and whose tentacles even creep into the valleys beyond Kakani. Perhaps the thoughts of the elderly couple stretch back to a time when the walk home took them down a mountain trail, now replaced by a paved road, and to a time when they could gaze upon the great city of Kathmandu, unhindered by the dingy blanket of smog. And perhaps sadness replaces the joy in their eyes as they mourn the loss of a much simpler and nobler time.


Pontius' Puddle
HOW COME THE SEARCH COMMITTEE TURNED DOWN THE APPLICANT FOR THE PASTORATE?
BIRTH DEFECT.
THAT'S OUTRAGEOUS! WHAT QUIRK OF BIRTH COULD POSSIBLY CAUSE THE CHURCH TO OVERLOOK THE INNER GIFTS ONE IS ASKED TO BRING TO THE MINISTRY?
BEING BORN FEMALE.
I HOPE YOU WENT ROUGH ON HER.
Joel

A Day in Kathmandu

by Stephen Kent

Rap, rap, rap, "Stephen, get up", my Dad says. "Steve", my Dad yells. "Yeah, yeah, I'm up", I yell half asleep.

As I wake up at 6:15 on a cold morning I realize that this will be my routine for the next three years in Nepal. I get up out of bed and go through the sheer torture of getting on my clothes in my room that is as almost as cold inside as it is outside. I lumber downstairs to my lowly refuge, the kitchen. Soon I realize that there is no power this morning and we have no gas for our gas operated stove. So it will be cold cheese and crackers for us this morning. After breakfast I get out our "safe" water and brush my teeth and wash my face and hands. It is now 7:20 and Ian, my younger brother, and I head off for our ten minute walk to the bus stop.

I get on the bus and soon curse myself for forgetting my bottled water. We talk to the other people on the bus to warm ourselves up and to prepare for the hour long bus ride that will take us through the winding streets of Kathmandu. We stop about ten times along the way to pick up the twenty other people who will ride with us.

I get to school and switch from class to class trying to figure out this absurd point system which grants us reward time at the end of the week. My friends and I, people from places like Northern Ireland, England, Germany, Canada, America, South Korea and Maldives play football (soccer in Canada) for reward time this week. If you come here don't expect to be playing baseball. I walk home cursing myself for the misplays, shots ten feet over the net and my stupidity for not learning to play soccer in Canada.

- Stephen Kent, age 13.

When I reach my house I ring the doorbell and am greeted by the delightful voice of our Didi (the Nepali woman who helps us with cleaning and cooking). "Namaste" (the Nepali way of saying Hello), sings her voice. "Namaste", I say back, "San sey chhaa?" (a way of saying "How are you and I am fine in Nepali), she asks. "San sey chhaa", I answer. I walk into the house and receive my 26 Rs. (rupees, Nepal's currency. 26 Rs. is about 70 Canadian cents) allowance from my dad. I'll save it and maybe buy some stamps tomorrow. I run up to my room and sit and read a book, (there's nothing else to do) until dinner.

It's dinner time now and as I sit and eat dahlbaht (a rice dish loaded with spice) I wonder about how much fun it really is in Nepal, and how long it will be till I get to taste the wonderful Big Mac at McDonalds again. Who knows? My guess is exactly nine hundred and two days.

Who Will Roll Away the Stone?

Easter Worship Service

by Barry and Mary Campbell

Introduction: (Leader)
This Easter service celebrates and promotes solidarity with women in church and society. We are called to remove the "stones" or obstacles that prevent women from being heard and participating fully. The women who were the first to visit Jesus' tomb asked each other who would roll the stone away. The stone was very large and heavy. They went forward in spite of their question and found that God had removed the stone.

Call to Worship:
Leader: Jesus is risen from the dead.

People: The stone has been rolled away and the tomb is empty.

Leader: Easter is a new beginning for us to celebrate our freedom from sin and death.

People: God will roll away the stones of prejudice, exclusivity and inequality.

Scripture Reading: Ezekiel 36: 26 - 27

Meditation:
The heart is the centre of our will. A new heart, a heart of flesh, is sensitive, responsive to God's touch and obedient to God's will. All people, including women, can be God's people, as their hearts are converted. God also gives us a new spirit - a spirit of love, and power. A willing spirit.

Prayer:
O Lord, open our hearts and minds that we may truly know how much you love us. Help us to see clearly what your death and resurrection mean in our lives. We praise you for giving us eternal life and setting our hearts free. We thank you for the miracle of removing our hearts of stone and giving us living hearts.

Hymn: #258 "Spirit of God, descend"

Scripture Reading: Mark 16: 1 - 4

Meditation:
Three women came to minister to Jesus' body. We too are called to minister to the body of Christ - the church. We can begin by asking the Holy Spirit to give us courage to love each other. Being open and honest, sharing our burdens, encouraging one another and using our gifts from God will help to build up the body of believers.

Response: Lord, help us to use our gifts to help each other.

Scripture Reading: Mark 16: 5 - 8

Meditation:
The stone, their first concern, symbolic of the stones in our lives, was rolled away. Their second problem was fear and bewilderment. Lois Klempa writes:

> "Fear. There are many kinds of fear -- fear of the unknown, fear of change, fear of venturing out in faith not knowing where we are going.
>
> "You must not be afraid. This is, I believe, a particularly appropriate message for women. Women are sometimes timid, lacking in confidence, afraid to speak out, unsure of themselves. Do not be afraid. This is a message we need to hear. We know how debilitating fear is, how it paralyzes us and makes us unable to act.
>
> "This is exactly what happened to the women in the story. Mark tells us they went out and ran from the tomb, distressed and terrified. They said nothing to anyone because they were afraid. Fortunately, they later seemed to overcome their fear. All four gospel writers tell us the women went and told the disciples that Jesus was alive: 'You must not be afraid.' "*
>
> **(Images of Ourselves: The Faith and Work of Canadian Women)*

Response:
As women in the church, we take up the challenge to carry on in spite of seemingly hopeless situations. We trust Christ to go before us opening the way, quieting our fears, empowering us.

Prayer:
Lord, you chose to suffer for us. You chose to face your fears and follow a painful path. There is a stone so heavy, Lord, we cannot in our own strength move it. But you, O Lord, are Almighty God. You didn't have to roll away the stone. You could have walked through it! But you rolled away the stone for the women who loved and followed you. May we know in our hearts that you will remove our obstacles and that

people will be blessed just as they were 2000 years ago. You asked women to be the first ones to proclaim the Good News. You empowered them and we thank You that You will continue to empower the women of today.

Hymn: #77 "O Love that casts out fear"

Scripture Reading: Matthew 28: 8 - 10

Meditation:
Lois Kempa writes:

> "We do not know what the future holds. We venture into the unknown, but we know that the risen Christ is there before us, urging us into new and untried ways."*
> **(Images of Ourselves: The Faith and Work of Canadian Women)*

Response:
We commit ourselves to proclaiming the Good News in spite of any inadequacies we may feel we have. May we remember to share our faith, a faith that is not exclusive.

Hymn: #194 "O sons and daughters, let us sing" verses 1,2,3 and 9 (Alternate #200 "This joyful Eastertide")

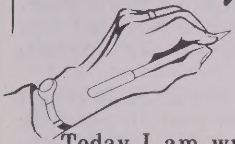
Unison Prayer:
O loving, caring Saviour. Sometimes we feel so frightened. Often we feel so inadequate, so uncertain... We remember Mary Magdalene and the other women who carried the joyous message of your resurrection to the other disciples, and we thank you that they were able to overcome their fear. Make us strong. Make us daring. Above all, give us the faith to believe that Jesus Christ is the answer to this world's misery, and the courage to follow where he leads us. Amen.*
(Lois Klempa, *Images of Ourselves: The Faith and Work of Canadian Women*)

Spring is come home with her
world-wandering feet,
And all things are made young
with young desires.

- Francis Thompson

Dear Friends

Margaret Vanderzweerde,
c/o Helen MacDonald Memorial School,
C.P. Compound, Gwalior Road,
Jhansi, U.P. 284003, India
December 1993



Today I am writing to share with you our experience at attending the 50th Anniversary Jubilee of the CNI's Diocese of Patna. The event was attended by the Moderator of CNI, the Bishop of Patna and their wives, the ministers from the congregations within the Diocese, and a number of foreign guests representing partner churches and other organizations. Within the three-day agenda was the dedication of a new church building and manse in the village of Muhkrwi Pahar.

When we arrived by car we were met by a sea of people lining both sides of the road leading in from the main road to the village. We were astounded to learn that this road had been laid, through the hilly terrain, by hand, by the Christians - just for the occasion. Knowing how roads are made - we could mentally see the women carrying - on their heads - bowls of gravel, sand and stone for the men to pound down into a road surface.

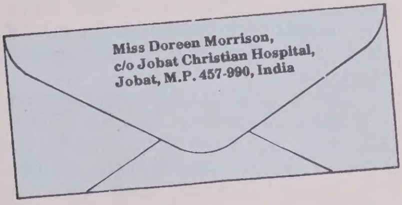
As we drove over this road - looking at the eager and smiling faces of these people - we experienced the love they have for each other and us. When we left the cars and walked up to the church we were thanked by rows of young men dressed in new, crisp, white suits and led to an area where, before entering the sanctuary, our feet were washed and oiled by the members. A tremendously emotional event to say the least. When, with tearfilled eyes I looked into the joyous face of the woman at my feet I recognized the serving Christ in her. Clasping her hands in mine, I kissed them. This in turn touched her and we embraced.

The ceremony over, the dancing and singing started by a "choir" of tribals. Instruments used were homemade from dried vegetables and reeds. Bells and drums were also homemade and dancers had bells on waist and ankles. They sure made a "Joyful noise unto the Lord". We then briefly entered the church and manse for dedication and proceeded to a large area, under a roof of dried palm fronds, where the service took place. Over 3,000 people attended and during the service 250 elders were ordained. These were the younger men dressed in white that had formed the honour guard on arrival.

The singing by the congregation was an inspiration. Mainly illiterate they all know the words by heart. During the reading of the Scriptures - in three languages - it was dead quiet. With upturned faces, folded hands, and many eyes closed, they listened to every word, peace and joy written all over their faces. After the service we found out that before 1977 none of these tribes had been reached for Christ and that since then 22,000 people had accepted Him as their personal Saviour and Lord. There are now over 250 congregations in which these newly ordained elders will continue the work under the leadership of their pastor and the Bishop of Patna, the Rt. Rev. N. M. Bagh, a man committed to the cause of Christ. Together with his wife, an ordained minister, they labour in the poorest state in India - Bihar, bringing the Good News of Jesus Christ and following through with programs of development in His name.

We visited one program for children and a school. The women are taught to sew and knit on machines. After they graduate they qualify for a government grant to buy a machine which is sold at cost by a manufacturer. Both programs deserve our support - financially but especially prayer support. Please pray for Bishop Bagh and his wife, as well as the ministers and evangelist elders working in the Diocese that their work may continue to be blessed and more people led to an encounter with the living Lord Jesus Christ.

De Colores/Shalom
Margaret Vanderzweerde



Miss Doreen Morrison,
c/o Jobat Christian Hospital,
Jobat, M.P. 457-990, India

I am writing to let you know how happy I am to be where I am at this time. The fellowship here in Jobat, despite the problems in all our work in India over recent years, has been ever so much better than it was at Mandleshwar.

[I have suffered, physically, mentally and spiritually, as I have witnessed the deterioration] in all our outreach areas of work: evangelism, development, community health along with hostel and baby's home in grassroot levels south of the Narbada River (in the Barwani-Mandleshwar area). I and my colleagues and students have all witnessed and suffered for Christ's work there.

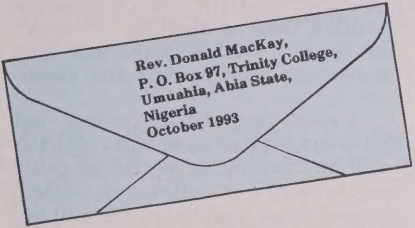
[Sometimes it is difficult to see] progress over the past 30 years in the stress and turmoil of India's history. [Unfortunately] the nature of the Constitution of the Church in India (both north and south) [leaves it prone to] power struggles, and many [important pieces of work] are victims of these struggles.

[When I was on leave in 1991] my whole future seemed very vague and uncertain. But it became apparent that I should return to try to uproot myself from Mandleshwar in a fitting and proper manner if possible. With this in mind I endeavoured to finish the task in the Community projects I had started...and was satisfied that I had reached that point in June 1992. ...At that point...I came to Jobat. For sometime, Dr. Tezlo had been asking for my help, but I arrived there very ill and with no strength to do much for the rest of the year. Also my housing in Jobat had not been fully arranged. I moved to my present apartment the end of November just in time for Christmas parties.

This year, while I have not been able to do all the things for which I came to Jobat I have found as many things to do as I have felt capable of handling. I have really needed this time of recess to recuperate from the trauma of the past two years - many chronic conditions had flared up to acute levels and I've needed a lot of medical treatment which I have been able to obtain here much better than in Mandleshwar where we had no doctor. I am now about to have another physical examination as I had in 1991.

I have done some work in the School of Nursing. I like the practical side of teaching so I've been able to do night and day clinical teaching a bit this year. I'm also helping the doctor with some Hospital office work, correspondence and maintenance, personnel administration. We have been hoping to do some house visitation to improve the calibre of patient care and encourage the staff in service.

Sincerely,
Doreen Morrison



Rev. Donald MacKay,
P. O. Box 97, Trinity College,
Umuahia, Abia State,
Nigeria
October 1993

This year, much to my amazement, I am planning ahead of time. Although for me it seems that the temperature has dipped and it might snow, I know for many it is still early autumn and difficult to get in the mood (for Christmas).

I am writing this in October and some know I have been around in Canada since August (due to some immigration bureaucratic upheavals etc.) I am sorry I could not get around to see many, particularly in Pictou County, Nova Scotia, but the delinquency has not been deliberate, only lack of time.

The situation in Nigeria as I was leaving in late July was somewhat confusing. My departure became chaotic. Amazingly it took only fifteen hours from Umuahia to downtown London, England!

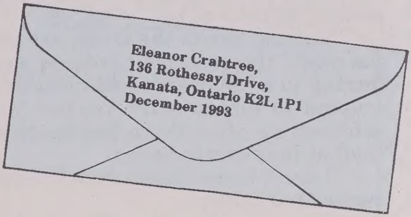
News from Nigeria has been mainly of the media type. We have heard that the military President has handed over (August 27) to an appointed civilian President (unelected) and that another presidential election will take place in February. Life is calm except for some work stoppages in Lagos.

I will begin work renewed. It will be a new scene at our college as we have a new principal. We pray that great things will occur.

A Nigerian Christmas differs from yours - less commercialized, more family gatherings and buying of new clothes. But there is a common excitement in the air of new hope, new birth....

May the Presence of the One whose life is love guide and sustain you.

Donald MacKay



Eleanor Crabtree,
136 Rothesay Drive,
Kanata, Ontario K2L 1P1
December 1993

Eleanor [Knott] writes to say she has had a busy and exciting year with acquiring a new name, family and home, and adjusting to a new lifestyle. On May 8, Eleanor and Alan Crabtree were married in Parkwoods Church, Nepean, Ontario.

Alan who works at the National Transportation Agency office in Hull, Quebec is organist and choir director at St. Paul's Anglican Church in Kanata.

Eleanor continues her work with IVCF International Student Ministries having an office at home.

While the Guns were Still Cool

by Laura Steele

Living in a country torn by civil war, I worried as to how I might react if I was kidnapped, or suddenly surrounded by people with guns, or tortured to force me to deny Christ or betray one of my national friends.

It was mid morning and I was busily typing when the woman who did my cleaning came into the office very agitated and frightened.

"They want you, but don't talk. Don't say a word," she whispered.

"Who wants me and what is this all about?" I asked as I moved toward the office door. Stepping out into the bright sunshine, I was confronted by a neighbour whom we had reason to distrust and three army officers with their machine guns pointed directly at me.

"Get the key to the house across the road," the neighbour ordered, referring to a key which had been entrusted to our mission leader for safekeeping after there had been a theft at that vacant house.

"I don't know where it is," I answered truthfully.

"It is in Mr. B's office," the neighbour said. "Now, go and get it."

"But I don't know where it is in his office. He is not here and it is not right for me to go into his office in his absence and take something without his permission," I replied calmly.

Looking at me with disgust and frustration, the neighbour turned to the officers and said, "Come and I'll show you where it is." He led them into Mr. B's office, leaving me standing alone in the garden. I could have slipped away or waited until they came out, but something prompted me to follow them, in spite of the machine guns.

"The key is in that cupboard. Get it," the neighbour commanded me again.

"This is Mr. B's office, not mine, and to go into his cupboard and to take something from it would be stealing," I replied. Turning to the three offices, with their guns again pointing in my direction, I asked them, "If I took the key from Mr. B's cupboard, without his permission wouldn't that be stealing? I won't look for it." With that the four men turned and silently left the premises.

I went back to my office, sat down and started to shake. But the Lord had proved to me that I could bear to have a machine gun, indeed three of them, pointed at me and not go to pieces. He proved to me that His promises, "My grace is sufficient for you," and "it shall be given you in that hour what you are to speak," really were for me personally. He did not give the children of Israel manna for a week, but only for a day. His grace and wisdom are not given to be stored up for later use, but are available as they are needed. He proved it to me.

Let Someone Else Do It

The church was saddened to learn of the death this week of one of our church's most valuable members. Someone Else.

Someone Else's passing creates a vacancy that will be difficult to fill. Someone Else did far more than a normal person's share of the work. Whenever there was a job to do, a class to teach, or a meeting to attend, one name was on everyone's list: "Let Someone Else do it."

It was common knowledge that Someone Else was among the largest givers in the church. Whenever there was a financial need, everyone just assumed Someone Else would make up the difference. Someone Else was a wonderful person - sometimes appearing superhuman, but a person can only do so much. Were the truth known, everybody expected too much of Someone Else.

Now Someone Else is gone! We wonder what we are going to do. Someone Else left a wonderful example to follow, but WHO is going to do the things Someone Else did? When you are asked to help, remember, we can no longer depend on Someone Else.

- Thanks to Knox, Vernon, B.C. for sharing this.

CRAFTS 'FOR THE YOUNG AT HEART'

Pine Cone Sachets

These make fine sachets for clothes closets.

MATERIALS

pine cones

pine oil

ribbon

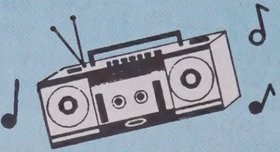
DIRECTIONS

1. Make sure the cones are clean. Brush them with pine oil (sold in most drugstores).
2. Attach ribbons.

Got a crafty idea? Share it with others. Send to Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

©VOLK

CELEBRATING YOUTH



St. Stephen's Intergenerational Drama Event

St. Stephen's Presbyterian Church in Peterborough worked on an intergenerational project in the fall of 1993. In December more than 450 people attended two productions of "The Best Christmas Pageant Ever" by Barbara Robinson. The profits of $564 were donated to the Kawartha Haliburton Children's Foundation. They undertook this project because of their love of drama and a desire to work together to benefit the community.

Twenty-five children and ten adults starred in the action-packed comedy. Forty additional adults helped behind the scenes to make the event a success. Weekly rehearsals began in late September. Members of the congregation gave freely of their time and talents. A temporary stage 10' x 30' was erected at the front of the sanctuary; set pieces were constructed; costumes sewn and collected; recycled curtains were dyed and hemmed and a lighting system was built with old paint cans.

The experience was wonderful. The commitment and enthusiasm was outstanding. Whole families had an opportunity to work together on a project. New friendships grew. People with a wide range of talents contributed in ways they felt most comfortable. Adults and children who did not usually interact had a chance to get to know each other. Challenges were met with determination and enthusiasm. The play touched everyone with its fresh look at the celebration of Christ's birth.

Throughout the project God worked in ways that surprised and delighted. May God continue to lead and guide in this special ministry.

Dale McMillan,
St. Stephen's Drama Group Leader

The Changing Face of Mission...

Globalization presents us not only with the reality that we are in a global village but also with a pluralism of cultures. It is essential that the church respond to that pluralism.

Glen Davis

-Excerpt from "The Changing Face of Mission", an address presented to the Synod of Toronto/Kingston, October 19, 1993 in Knox Church, Sudbury by Glen Davis, General Secretary, Life and Mission Agency, The Presbyterian Church in Canada. #3 in a series of quotes.

In the World

FORTY-THREE WARS GOING ON

HAMBURG - As 1993 drew to a close, according to the German Protestant Press service *epd* - citing 21 December report from the Political Institute at the University of Hamburg - 43 wars were going on in the world: 22 in Asia, 13 in Africa, five in Latin America and three in Europe.

The institute said the annual average number of wars during the 1950s was twelve and in the 1960s twenty-two. Among current wars, all except the one between Serbia and Croatia are conflicts within a single state, according to the institute. The report pointed to renewed fighting in 1993 in the former Soviet republic of Georgia as evidence that conflicts which seem on the way to resolution may flare up anew and warned that similar developments are possible in India, Russia and Egypt. [EPS]

YEAR OF THE FAMILY

MALTA - World Council of Churches (WCC) General Secretary Konrad Raiser has claimed families are being destroyed by international policies.

Raiser made his comments in Malta at the opening ceremony of a forum for nongovernmental organizations launching the United Nations' International Year of the Family 1994.

Claiming the fault lay with widely implemented structural adjustment programmes, Raiser said in many countries poor families - especially single-parent and female-headed families "are literally being destroyed while the number of homeless persons and street children increases".

Calling the family "the basic building block of all human society", Raiser admitted it is now under enormous pressure. Nevertheless he believed "the family in all its amazing diversity is not destined to disappear any time soon".

Raiser called for efforts to strengthen and sustain families. All institutions, he said, including governments and the churches, need to be aware of how their policies affect families. For its part, Raiser added, the WCC had a number of programmes aimed at reinforcing the family as the natural environment for the development and functioning of society. [EPS]

CCC 50TH ANNIVERSARY

In 1994, the Canadian Council of Churches is celebrating its 50th anniversary. In this half century, the CCC has enabled a growing number of churches which represent increasingly diverse traditions to identify how they understand ecumenism and to work together on a variety of common projects.

As Canadian Christians celebrate this Jubilee, three events stand out: the visit of the World Council of Churches general secretary, the CCC Triennial Assembly and a 50th anniversary service.

Rev. Konrad Raiser, general secretary of the World Council of Churches, will be in Toronto March 25-26 for a public worship celebration and for meetings with Canadian churches.

The Canadian Council of Churches will hold its ninth Triennial Assembly in Charlottetown, Prince Edward Island, May 13-19, 1994. The assembly theme is

"Together in the Work of the Gospel," reflecting the CCC's commitment to focus on issues raised in the Ecumenical Decade of the Churches in Solidarity with Women.

The 50th anniversary will be celebrated in the church where the CCC was created in 1944 - Yorkminster Park Baptist Church, Toronto, Sunday, September 25. [CCC]

MILITARY ABUSES CONDEMNED

The 18 Canadian churches and religious communities that make up the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) are seriously concerned about persistent reports from human rights groups in Mexico of indiscriminate bombings and attacks on the civilian population in Chiapas by the Mexican army.

"The Mexican military's crackdown on the Zapatista Army of National Liberation is putting the lives of innocent civilians in danger," reports Suzanne Rumsey, Associate Director of ICCHRLA who works extensively with Mexico. "We are also extremely concerned about reports of serious human rights violations against suspected insurgents, including torture and summary executions."

ICCHRLA is concerned that the conflict is being used to target human rights workers, union activists and members of other popular organizations who have spoken out against the government's actions. "The military and government officials are accusing people working with human rights organizations who have protested against what the military is doing in Chiapas of being guerillas," reports Rumsey.

In response to a formal request for international human rights monitors from Bishop Samuel Ruiz of San Cristobal de las Casas, co-signed by 23 members of the Mexican National Network of Civil Human Rights Organizations, Suzanne will travel to Mexico January 10 with a church-human rights delegation that will include the Rt. Rev. Stan McKay, Moderator of the United Church of Canada.

INTERNATIONAL MINISTRIES

MALAWI

Through *Presbyterians Sharing*...we work with the Church of Central Africa, Presbyterian, in Malawi, an African country that is very poor, but the church is lively, creative, and well-organized. For several years we have supported Canadian Presbyterians **Dr. Fraser and Mrs. Karen MacKay** at the Presbyterian Hospital at Ekwendeni. Other Canadian Presbyterians are **Clara Henderson,** Music Director for the Synod of Blantyre, **David and Miriam Barrie** at the Namingazi Demonstration Farm project, and **Edgar Hielema,** a volunteer legal advisor with the Synod.

CANADA MINISTRIES

Eglise St. Luc in Montreal is a francophone congregation with some Quebecois members and others from Zaire, Switzerland, Romania, Madagascar and Haiti. Through *Presbyterians Sharing*... we have helped it through some difficult years. Now it has met its own *Presbyterians Sharing*...allocation for the first time, bringing nearer its goal of financial independence. Rev. **David Lefneski** has served the congregation since 1988, and **Marc-Henri Vidal** works half-time to extend the congregation's presence in the community of Rosemont and to develop Sunday worship as the key moment of congregational life.

Forward In Faith

Our editor, June Stevenson, needs the copy for this column two months before it comes into your homes. It is difficult to picture March in Canada as I sit this Christmas Day on a beach in Hawaii, reflecting on the beauty of last evening's Christmas Eve candlelight service. However, it is not difficult to see the Christian influence throughout the world wherever we travel and it is exciting to realize that the good news of the birth of a Saviour nearly two thousand years ago is celebrated wherever we are.

The familiar words of the communion service bring a sense of togetherness and of being surrounded by God's love. (Incidentally, it is not WMS funds that allows me to bask in the sun but rather family ties that draw one to unplanned travel.)

Our missionaries have yielded a goodly harvest it is true, but when you look at the opulence and shoddiness, existing today side by side, there is still much to be done. WMS members, individually and collectively, have much to offer. How fortunate that we have a vehicle that enables us to have a part in the harvest. But, without the seed being planted the harvest may be very low! That is our role - to plant and nurture - during this year as we place greater emphasis on sharing the fellowship, study, and challenges of our Society with more members.

Estimated financial requirements have been given for 1994 to meet a projected expenditure of over $1,200,000. While final totals may not be available when we go to print, we can tell you that as of December 31, 1993, $972,849 was received from the Presbyterials in 1993. A splendid effort!

To paraphrase the well-known hymn, *this is the year that the Lord has made, let us rejoice and be glad in it!* and go forward to even greater heights.

Erratum in January issue of Glad Tidings:

Estimates 1994 on p. 8

1993 figure for Administration & Continuing Education should have been $315,852 not $318,852.

1994 figure for Mission Education should have been $332,048 not $345,548.

Christian Literature Grants

The amount of $900 was given to the Glad Tidings from the Christian Literature Fund, approved at the last Council Executive meeting in November 1993, to cover the following grants:

$350 - for translation of Christmas worship services into other languages;

$250 - for microfilming six years' issues of Glad Tidings;

$300 - for bulk subscriptions [30] of the Glad Tidings sent to the General Assembly office of the Presbyterian Church of Nigeria for the use of the Women's Guild.

The Glad Tidings appreciates the support of the Christian Literature Fund to assist in these important ministries of sharing the good news with others.

BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-1111. Ext. 239/240.
Hours: Mon-Fri-8:45-4:00

Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

A GARDEN'S BLESSING - Refreshment for the Soul *by Lois Trigg Chaplin. Augsburg. Price $15.75.*

Through a garden, "we come to understand more about God and ourselves, and that you and I are but a tiny part of a much larger scheme." This is one quote from this little book of meditations with headings "Lessons from a Flower", "God's Fingerprints", "Living Waters", and others. The reader will want to read it through at one sitting, enjoying the comparisons of gardening to living the Christian life. The gardener learns not only the importance of water and light to the life of his plants, but having faith and trust.

Christ told His disciples that even the hairs of their heads were numbered. Did you know that the number of silks and kernels in an ear of corn are the same?

In the section "Seeds of Love" she writes "Watching bees and butterflies unknowingly disperse life-giving pollen through their daily work reminds me how similar they are to humans. Everyday, as we go about our routines, we land on other people's 'flowers', at home, at work, in our neighbourhoods, and on the streets. Do we deliver God's pollen through our example and deeds?"

The reader is encouraged to see not only the plants and creatures of the garden, but, beyond them, their Creator. It is inspirational and very enjoyable reading.

Helen Young

I ASKED FOR INTIMACY *by Renita J. Weems. Lauramedia. Price $15.50.*

Even though Renita Weems says that her book was written with Afro-American Christian women in mind, we all share her struggle for intimacy.

She reflects on her relationship with God, her unborn child, her mother, her father, friends who are battered or obsessive, a friend who is dying, her husband and others.

She takes us on a journey into her deepest thoughts, feelings and fears. She is candid and vulnerable.

She recognizes that she is sometimes abused and at other times she is the abuser in relationships. In the chapter, "When Love Hurts" she shows how she was emotionally abused as she tried to be a friend to an abused woman.

One chapter is written as if she were Mary, the mother of Jesus. She describes her closeness with her son when he is a child and the gradual realization that he is leaving her emotionally as he carries out his ministry. Finally she describes the horrific pain of watching him die.

Although some of her theological conclusions may not agree with the reader's, the book is filled with valuable insights about intimacy.

Mary Campbell

In the Society

PRESBYTERIAL

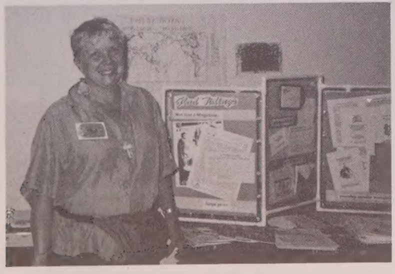
The WMS of the East and West Kootenays met at First Church in Nelson, B.C. in June 1993 for their annual rally.

The women warmly welcomed June Stevenson, Editor of Glad Tidings. She gave an interesting and informative talk, accompanied by slides of her recent trip to Santo Domingo, on the occasion of the 500th anniversary of Columbus' arrival in the Americas. She spoke of the great poverty and suffering of the people, but also of their resilience, courage and faith.

June took the WMS members behind the scenes to show them the world of publishing, and what goes into the production of a magazine such as Glad Tidings. She raised awareness to the intricacies involved in this business.

Ivy Howard, visiting the Kootenays for the last time in her role of AEC conducted a very inspiring Bible study based on Psalm 34.

A shared time of good food, and fellowship with the men of the Presbytery brought to conclusion a very memorable day.



- June Stevenson with Glad Tidings display.

LOCAL

The WMS of St. Andrew's, Penticton, B.C. (shown below) is a very active group. Of this group of ten members and one visitor, six are elders in the church, two are in the choir, one is a retired missionary, one is the minister's wife, one a retired minister's wife, and one is the mother of a minister!

Three or four have been active in the Sunday School and nursery, one on the Board of Managers and all are active participants in the Women's Guild of the church.

Grace Bragg is outgoing President; May Maxwell will take over the duties in 1994.

Rear from l to r: Lucy Smart, Catherine McKay, Muriel Perry, Mamie Latimer, May Maxwell, Grace Bragg. Front l to r: Enid Begg, Helen Beaugrand, Neta Warner, Anne Lusk and Helen Lee.

ANNIVERSARIES

Women's missionary work began in 1893 at St. James Church on Richmond Street (the Pepperbox Church) and continued at New James Church at Oxford and Wellington Streets in **London**, Ontario.

At the November meeting the **Goforth and Afternoon Auxiliaries** celebrated the 100th anniversary with a worship service, a history, and a skit about the formation of the group, complete with costumes of the period.

On Sunday, November 21, the WMS members repeated the worship and history presentation for the morning service. This was a wonderful opportunity to inform the congregation of the history and work of the WMS.

At the meeting on December 9th the Goforth and the Afternoon Auxiliaries merged in a "joining ceremony" to become one group called "The Women's Missionary Society (WD) of New St. James Presbyterian Church", one hundred years after missionary work began in this congregation.

- Some of those dressed for the 100th anniversary of the WMS of New St. James are l to r: the Rev. McInnis, Winnifred Files, Isobel McCarthy, Maggie Robinson and Mary Lou McKay.

On October 17, 1993 the **Mary & Martha Society of St. Andrew's, Strathroy,** Ontario celebrated fifty years of service to mission at home and abroad. Members of the society conducted the morning worship service.

Guest speaker, Marian Weldon, Treasurer of Council Executive, outlined the history, past and present of the WMS (WD). Special music was provided by "Signature", a women's quartet, of which Michele (Smedly) Dacman was lead. Michele is the daughter of the President, Donna Smedly. Following the inspirational service there was a luncheon and time of fellowship.

- Two founding members of the Mary & Martha Society l to r: Maxine Emmons and Alice Cavanaugh.

Mission Sunday was observed at the two-point charge of **First Church, North Pelham** and **Rockway Church, Rockway** in the Niagara Area of Ontario. Margaret Greig, AEC, led both services. Her sermon 'Is Your Faith Contagious?' reminded us of our duty to 'Go and Tell'.

1993 is the 75th anniversary year of WMS at North Pelham and

- L to r: Nancy Miller, President North Pelham WMS, Margaret Greig, AEC, Rev. Lorna Thompson, minister of North Pelham and Rockway, Ruth Wiley, member Rockway WMS.

the invitation to Margaret Greig to speak was part of our year's celebrations. Lunch provided by WMS members of both churches followed at North Pelham.

Answers to Puzzle

1. Paul (Acts 16:13)
2. Phillip (Acts 8:29)
3. Stephen (Acts 6:15)
4. Ezekiel (Ezekiel 5:1-2)
5. Hosea (Hosea 1:2-3)
6. John the Baptist (Matthew 3:4)
7. Noah (Hebrews 11:7)
8. Peter (Acts 12:5-7)
9. Paul and Silas (Acts 16:25-26)
10. Elijah (I Kings 17:1 and Luke 4:25)

"I" - Witness

Grace was in her nineties and still living alone in her own home. One evening she went to bed early because she was tired, and as she lay reading, she heard a noise in her living room. Presently her bedroom door opened and a large man entered the room.

He pointed a gun at her and ordered her to give him what money she had. She gestured toward her purse which contained about $100. He took the money, and still waving the gun in her direction, backed out of the door, warning her not to call the police.

After he had gone, she called her daughter, who did call the police. When they arrived at Grace's house, and took all the particulars of the robbery, they tried to persuade Grace to go home with her daughter. Grace refused, saying, "The Lord has looked after me for over 90 years and I am sure that he will continue to do so now."

Then she went back to bed, slept soundly all night and appeared at church the next morning.

I think that is faith for you.

Kay Berry,
Richmond, B.C.

IN REMEMBRANCE

Mrs. Helen Jenkins,
Essa Road, Barrie, Ont.

Mrs. Charlotte Nickason,
Central, Cambridge, Ont.

Mrs. Duncan (Mae) McIntyre,
Mrs. Dan (Catherine) Vuckson,
First, Collingwood, Ont.

Mrs. Blanche Needham,
South Kinloss, Lucknow, Ont.

Mrs. Hilda Howes,
Erskine, Ottawa, Ont.

Mrs. Lucy Farrell,
St. Andrew's, Ottawa, Ont.

Elizabeth Robinson,
Westminster, Ottawa, Ont.

Mrs. Mary Adams,
First, Port Colborne, Ont.

Mrs. Marguerite E. Rutledge,
Mt. Zion, Ridgetown, Ont.

Mrs. Arthur Clarkson,
Rockwood, Ont.

Mrs. Wilber (Ada) Brown,
St. Andrew's, Stratford, Ont.

Mrs. Verna McDougall,
North Caradoc, Strathroy, Ont.

Mrs. Velma Gould, (100 yrs.)
Victoria-Royce, Toronto, Ont.

Miss Jean Harding,
Wychwood-Davenport,
Toronto, Ont.

Companion

I don't *want* to feel the sharp edge of his infidelity
slicing through my serene world
leaving it shredded and in pieces
but later
I realize I'm companion to forgiveness
and I've seen how bruised and angry hearts
mellow and mend with love and time

I don't *want* to feel the crushing blow
of so young a life hastily taken
leaving me to mourn and weep for smiles and laughter
I'll never share
but later
I realize I'm companion to trust
and I've seen how emptiness and loss can be restored
how wounds are healed when left in the hands of God

I don't *want* to feel the agony and frustration
of this unbelief
this waywardness that has me seeking my own desires
but later
I realize I'm companion to hope
and I've seen how obedience to Your will can transform a life
how one is able to shed the shadows
and walk out of the valley to renewal and growth

I don't *want* to be strong
but I am
the image of me being chiselled and shaped
into an image more like You
and later
I realize I'm companion to others
who have mourned and wept for shattered lives
for broken dreams
not realizing at the time
how they are being chiselled and shaped
to be a companion
to others....

Barbara Mitchell

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Glad Tidings

April 1994

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Glad Tidings

April 1994 **Vol. 70 No. 4**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo of window in First Presbyterian Church, Nelson, B.C.

Council Theme
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Help for Those Who Mourn
Pages 5-8

Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. 1 Corinthians 15:51

April 1994

Threatened with Resurrection[1]

Our tabby cat, Dallas is ignoring me these days. I tried to keep the last Glad Tidings out of her sight but after sitting on the magazine for a while she got bored and started to rifle through the pages. Well, whose picture did she spot on page 3 but her sometimes friend, and often enemy, Miss Kitty.

I assured her that piece was only a prelude to a more important topic that was to feature Dallas. Without being flippant, what could be more significant than "threatened with resurrection"? My explanation was greeted with a blank stare that suggested no excuse would do.

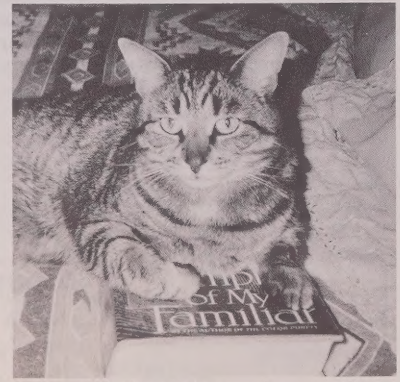
Running the risk of hurting Miss Kitty's feelings if she should see this piece, although she confines her contacts with the printed word to the paper under the litter box, I must honestly say that I think Dallas is smarter than Miss Kitty.

Dallas can do several tricks that never seem to amaze my dog owner friends. She will sit when I ask her to, sit up, and then give me her paw. Mind you, all this is done with a head-to-the-side indirectness that suggests she is really above this sort of display but might condescend to take the cat treat I hold enticingly above her head.

When Miss Kitty wants a drink of water she goes and sits in the bathroom sink. Dallas, on the other hand, wouldn't condescend to sit in a cold porcelain sink and just *wait* for someone to come along and turn on the tap. She notes the times when people are routinely in the bathroom and settles herself on the soft, warm toilet seat cover until someone comes in and turns on the tap.

Being a creature of routine, Dallas has taught me that this is a good time to groom her. After all, since everyone else's brush and comb is kept in the bathroom, hers might as well be too. On top of that, she is at a very good level to be groomed without having to sit on my lap and get all warm and friendly.

Because, you see, Dallas is a very timid and reserved cat. If we have visitors, it is rare to see Dallas until two minutes after they leave. If the visitor happens to be a dog, it may be hours before she reappears. Miss Kitty is there immediately, winding herself around each person's legs and settling in the warmest lap. In the case of dogs, Miss Kitty may be seen lurking just out of reach, always



- Dallas, doing some heavy reading.

open to the possibility of a good relationship.

However, when our family is threatened in some way, it's a cat of a different color, if you'll pardon the expression, or in some cases, a cat of the same color, as in the time a strange black cat entered our apartment through the cat port. Miss Kitty stared with interest. Dallas, however, was transformed into the MGM lion, hair bristling out six inches like a punker's hairdo, her voice powerfully amplified into a blood curdling roar.

Many of us live like Dallas, fearful of getting too involved with other people, afraid to commit ourselves to a cause, to speak for justice, timid about expressing our faith. We are shadow people, not only falling asleep at vital moments in our Gethsemane gardens or running in terror from the pain and horror of our private "good Fridays", but lurking in the corners of our upper rooms, reluctant to change our comfortable pew, hesitant to ap- the glorious possibility of Easter Sunday - and the disturbing thought that we might have *to change*.

Parker Palmer in *The Active Life*[2] asks, "If I lived as if resurrection were real, and allowed myself to die for the sake of new life, what might I be called to do?... How might my life be changed?"

For if we accept the resurrected Christ into our hearts we must open ourselves to the unexpected, to the freshness of God's creativity working in and through us, which will be more than we ever imagined or expected. We must be prepared for surprise. And we must have the courage to handle the vitality that comes with freedom in Christ. For, let there be no lingering doubt - we *will* be changed.

"If we...really believed in resurrection...we would have no choice but to risk all that we have by taking action for justice," Palmer further says.

"Bone-deep knowledge of resurrection would take away the fears that some of us presently use to justify our cautious, self-protective lives... ...and we would be called to do God-knows-what for God-knows-who....In the process, we might lose much that we have, perhaps even our lives - and that is the threat of resurrection."

Jesus knew our human frailties. He knew too that within each of us, with our pussy cat reluctance, is the heart of a lion, waiting to spring forward in his name. And he offered ordinary people like us the possibility of transformation. Are we courageous enough to accept his challenge?

Written in Love

June

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1. *From a poem by exiled Guatemalan Presbyterian poet, Julia Esquivel.*
2. *Parker J. Palmer, The Active Life. Harper San Francisco, 1990.*

COUNCIL '94
Knox College
May 27-30
THEME: ***Threatened with Resurrection***

Blessed Are Those Who Mourn

by Mary Campbell

"How did you feel when your father died?" he asked. My heart skipped a beat while I considered my answer. No one had ever asked me about him and I hadn't talked about him very much either. It wasn't an unusual question, but as I gathered my thoughts something strange was happening deep inside of me. A torrent of emotions that I'd kept repressed for the last ten years began to pour out. I tried to restrain the tidal wave of feelings that were overpowering me.

When I started to speak, tears filled my eyes and I began to weep. I kept wishing I could control my embarrassing display of emotions. I covered my face, hoping, like a little child, that I could make myself disappear. My reaction alarmed me. I found myself choking. The doctor calmly advised me, "You're hyperventilating. Take a deep breath and relax."

I was relieved to notice how calm he was. I was able to find my composure again.

Even though the doctor accepted my reaction, he didn't help me to understand why I had so much emotion many years after my father died, nor did he reassure me that this was normal. Much later I learned from reading the Bible and other books dealing with emotions that this episode was not unusual but a tremendous breakthrough. I needed to express the feelings I'd kept repressed for healing to be complete.

Not long after the funeral a well meaning friend couldn't understand why I frequently cried and talked about my father. He wanted to rescue me from my sad feelings because it made him feel uncomfortable. He asked, "Why do you cry so much for your father?" Without waiting for

Blessed are those who mourn, for they will be comforted.

Matthew 5:4

Steps Toward Recovery for the Griever

1. *Accept all of your feelings.*

2. *Pray that God will help you to get in touch with your feelings.*

3. *Express all your feelings, good or bad.*

4. *Find a trusted friend or counselor to talk to.*

5. *Don't seek only short-term relief.*

6. *Accept responsibility for all the feelings you have and journal them.*

7. *Move on.*

8. *Seek others who are grieving and support them.*

an answer he went on to say, "Remember, your father's in heaven now. You should be full of joy!" I listened as though his advice had been sent from God. I decided that it was wrong to show my feelings and wrong to talk about my father.

My experience is similar to that of many people. John W. James and Frank Cherry (co-authors of *The Grief Recovery Handbook*) have found that thousands of people suffer for years after a loss without knowing how to recover from their grief. People are so afraid of their feelings that they don't know how to grieve. Consequently, grief-stricken individuals learn how to act as though they have recovered. James and Cherry write, "Very early on, society teaches us that feelings and the showing of feelings are somehow not appropriate." They also say that people don't know how to listen to a griever. They "just aren't silent long enough for the griever to respond any further."

Death is not the only thing we grieve for. Losing a close friendship, moving, leaving or retiring from a job, losing a pet, losing your health or divorce can create feelings of grief. Getting married can cause feelings of loss for the old familiar lifestyle. James and Cherry say, "Grief is a conflicting mass of human emotion that we experience following any major change in a familiar pattern of behavior."

Steps Toward Recovery for the Griever

1. *Accept all of your feelings.*

I struggled most of my life to accept my emotions that made me feel uncomfortable. I was continually surrounded by people whose feelings were encased in marble. I remembered how much I admired their self control. Consequently, I learned to hide my feelings.

Job accepted his feelings. He knew that it was important to validate them. He found it frustrating when his friends were terrified by his emotional honesty. He wasn't convinced that he should hide his real feelings. He realized his friends were the ones who had a problem. He said, "Now you too have proved to be of no help; you see something dreadful and are afraid." (Job 6:21 NIV)

2. *Pray that God will help you to get in touch with your feelings.*

The most important part in recovering from grief is to be able to express all of your feelings, no matter what they are. Sometimes our most painful feelings are deeply repressed. We cannot express them if we are not aware of them. David prayed, "Search me, O God, and know my heart; test me and know my anxious thoughts." (Psalm 139:23 NIV) David knew that he needed to understand his feelings and deal with them. For him, God was the only one who could probe the deepest places of his heart.

3. *Express all your feelings, good or bad.*

Sometimes, grievers are angry with God. If this anger is not expressed, to God or someone else, spiritual and emotional growth will be blocked, prolonging recovery. David felt comfortable enough with God to express his anger many times. In Psalm 88 we see David venting feelings of anger towards God.

When I was allowed to express my deepest feelings in the doctor's office, without being judged or condemned, healing began for me. If you are grieving, you need to find someone you can trust to share your deepest feelings whenever you need to. Sometimes you will want to talk about your loss several times a week and it may take a few years to recover.

4. *Find a trusted friend or counselor to talk to.*

Elizabeth Harper Neeld in her book, *Seven Choices: Taking The Steps To A New Life After Losing Someone You Love* says, "You need someone who doesn't say, 'you cried about that picture last week,' but instead who says, 'you may cry about that picture any time and as many times as you want to!' "

Doesn't this remind you of the scripture "Carry each other's burdens...?" (Galatians 6:2 NIV) It is important that you share your feelings of loss with someone and that they in turn, share their grief with you. It is very difficult to recover alone.

5. *Don't seek only short-term relief.*

We may resurrect our loved one by befriending someone who looks like them or reminds us of them. This is just a temporary way of grieving. Others find short-term relief by taking medication or alcohol. Some people alleviate their pain by becoming extremely busy in their work or hobbies.

6. *Accept responsibility for all the feelings you have and journal them.*

James and Cherry say, "It is the suppression of feelings that makes grief take so long." Sometimes we cannot bring ourselves to remember the negative feelings we have about our loved one who has died. It is vital that we remember the good and the bad.

Write down everything you can think of that you never told your loved one. Journal all the things you wanted to say but didn't. Write a letter forgiving them for any wrong they may have done and tell them how much you loved them. By doing this, you can finally become complete emotionally and say goodbye.

7. *Move on.*

Sometimes we hold on to things that remind us of our loved one. This is called "enshrinement." Take your time and make a plan of how to let go of some of these things that are precious to you. Don't do this alone. It is important that you do this with a trusted friend.

Anniversary dates and special places will cause grievers to feel sad. Be prepared for these times and make sure that you are in contact with people. Don't hold your feelings inside.

8. *Seek others who are grieving and support them.*

The best way to help someone is to be the first to share your feelings of grief with them and then ask them how they are feeling. You may want to join or start a support group. It is advisable to start small and meet once a week.

> ***Search me,***
> ***O God, and***
> ***know my heart;***
> ***test me***
> ***and know my***
> ***anxious thoughts.***
>
> **Psalm 139:23 NIV**

What Can I say to Someone Who's Grieving?

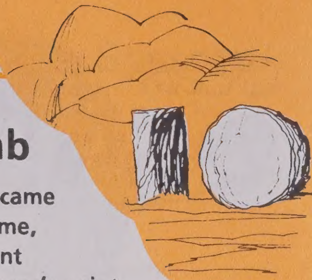
James and Cherry studied 300,000 grievers over a ten year period and found that people responded to grievers in 141 ways that only deal intellectually with the griever and have very little to do with the griever's feelings. Grievers need to talk about their feelings. Here are some statements that James and Cherry list which should be avoided:

We understand how you feel.
It's over now, let's not deal with it.
It's just going to take some time.
You must be strong.
God will never give you more than you can handle.
You'll find somebody else.

The best way to talk to grievers is to take time to listen to their feelings. James and Cherry suggest that you ask questions such as:

Could you tell me about it?
What happened?
I can't imagine how painful this must be.
What was your relationship like?
I'm so sorry.

Jesus knew that those who can express their feelings of grief will be blessed and comforted. "Blessed are those who mourn, for they will be comforted." (Matthew 5:4 NIV) is powerful wisdom. Knowing that we must show on the outside what is happening on the inside helps us to come to terms with our losses.



The Empty Tomb

The tomb was empty when the women came
Weeping, and lonely, and calling His name,
Bringing sweet spices His flesh to annoint
And bind up the wounds made by the spear's point.

The tomb was empty - and in His place,
Sat a bright angel with golden face,
"He is not here," to the women he said,
"Why seek ye the living among the dead?"

"Jesus is risen!" Excited they flew
To Peter and James with the wonderful news,
Peter, doubting, shook his great head,
"That cannot be," to the women he said.

"Just two days ago, we all saw him die
On the cross on the hill of dark Calvary.
We saw his side pierced with the Roman spear,
How can it be that He is not here?"

"O Peter," cried Mary, "Have you forgotten
He is God's son, the only begotten.
Come with us and see." Together they went
And when Peter saw it, he could not dissent.

They saw the tomb empty, the stone rolled away,
And saw the light shining as bright as the day.
They saw the bare slab with the graveclothes folded
Still holding the shape of the body they'd moulded.

The tomb indeed empty, Christ triumphant risen.
Death now defeated, the stone is wide riven.
Life is renewed by His blood, freely given,
Redeemed and restored - God's great gift from heaven.

Kay Berry

Beth

by Art White

Scott Kishbaugh's IQ is twice that of his sister, Beth. She never finished regular grade school; he was just 23 when he completed the requirements for his Masters in Environmental Engineering from Cornell University. Scott is gifted. Beth is retarded.

On a rainy Thanksgiving Day when they were children, Scott and Beth were playing *Spite and Malice* with other family members, including their Aunt Polly, an avid card player.

It had not been a good day for young Scott, the sensitive last-born child, whose older sisters and brother had won their own (and his) share of every game that afternoon. More than once he threw up his hands or banged the table when another player won. More than once his green eyes glistened with dashed hopes and heartfelt defeat.

Spite and Malice is a variety of solitaire (two players, two decks), the object of which is to use all 26 cards from your "playoff pack" while preventing the other player from doing the same. Some players take as much delight in blocking their "opponents" as they do in winning, which is where the game gets its name.

Aunt Polly was kibitzing during their game. She noticed that Beth missed playing a card from her hand which could have blocked Scott. Beth picked up and said, "Your turn, Scott." A few minutes later, Polly watched Beth overlook another card which would have allowed her to play from her own pack. "Your turn, Scott."

Polly was amazed. Beth certainly had limitations elsewhere in life, but in this card game she was a whiz! She knew the rules and delighted in the game for its own sake. It wasn't like Beth to "misplay" like this.

"Your turn, Scott." She did it again! Polly was puzzled and fascinated. Eventually, Scott won. It perked up his spirits, brought a big smile and allowed him to enjoy the rest of that Day of Thanksgiving.

Later, Polly had a chance to talk to her niece alone. "You let Scott win, didn't you Beth?"

"Y-yes."

"Why did you let him win like that?"

"He was s-s-sad 'cause he was l-l-losing, Aunt Polly. S-scott likes to win.... "

"It was nice of you to let him win, Beth."

"Yes."

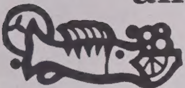
"I wish you'd let me win once in a while," said Polly with a mock pout on her face.

"S-s-sometimes I do...."

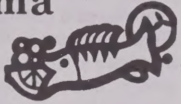
Fifteen years later Scott Kishbaugh wrote these words of appreciation about Beth on the dedication page of his Master's thesis:

"... I'd also like to dedicate my thesis to my big sister Beth, who has taught me the most valuable lesson I could ever learn. Fame and fortune are great, but the best thing about life is life itself. It exists for its own sake and is good. The joy and privilege of love and life itself trivializes other values. I pray that I'll always follow her valuable lesson; she lives it every day."

The International Economic System and the Christian Dilemma



by Michael Ramcharan



A Faith Perspective

The cleansing of the temple by Jesus (Matthew 21:12-14) is the single act of violence ascribed to the Son of God, Liberator and Redeemer of the creation. It bears special significance to the people of God as we interpret the Gospel in our daily living. Within the imposed culture of Roman imperialism, commercial capitalism had emerged as the driving force in Jewish society. Its impact had been devastating. Jesus' fury was aroused because he rejected this order of things, one which denied the biblical call to care for creation. His act of violence dramatized his rejection of an ideology that exacted the dignity of God's people as its price.

Commercial capitalism devalues human life by putting a price tag on everything. Even religion is valued in terms of its marketability. While market forces entangle us in a web of consumerism, the profit motive invades our human and divine relationships.

In the temple of Jesus' day, salvation, redemption and grace had a price tag. In contrast to his act of violence, Jesus saw in community the solution to the crises the nation faced. Where can we find bread to feed the 5,000? the disciples ask. Jesus responds with a call to community and shared resources that challenges the individualism and greed of commercial capitalism. To reject this order of things is to incarnate Jesus in our world today.

The International Economic System

As the International Economic System (IES) has become ever more intricate and complex, it has become increasingly difficult to identify and confront the economic powers that govern our lives. We respond with a sense of powerlessness, hopelessness and apathy.

The United Nations Development Programme Reports (1989-1992) describe a deepening of poverty globally. From the fisherfolk of the Maritime Provinces to the starving of Somalia, poverty is extending its reach. Because consumption-driven market capitalism has become economic orthodoxy, economics as a discipline has failed to provide any real solutions (as medicine, physics, etc., have done) to this critical situation.

Trade, Debt and Capital Accumulation: a web of oppression

a) Trade: Typical of global trade patterns, raw materials from the South flow to the North, manufactured products from North to South. Prices paid by northern processers and consumers to southern producers of coffee (or bananas, sugar, oil, etc.) barely cover the cost of production. Producers are left struggling for survival, with little access to health services, education, housing and food security.

Developing world governments of questionable democratic character embrace the market, promoting competition as its greatest ethic. The commodity's real value is depressed to the benefit of the Transnational Corporation (TNC). Income from products such as coffee provide hard currency to purchase medicines, fertilizers, foodstuffs, machinery and other basic necessities - all produced by the North.

Terms of trade are controlled by global conglomerates that show little respect for the human cost of business or its impact on the sovereignty of developing nations. The producers of raw materials remain weak and dependent while northern-based TNCs retain a tight hold on the technology necessary for advancement. Regional trading blocs (North American Free Trade, European Economic Community) contradict the aims of the General Agreement on Tariffs and Trade (GATT) with their protectionist policies that penalize goods originating from beyond their borders.

b) Debt: A.M. Babu of Tanzania has suggested that the surplus cash available in the 70s and early 80s originated not in the oil crises of 1973 but in the massive flow of reconstruction capital into Europe after World War II. That cash came in the 70s under the control of the International Financial Institutions (IFIs), which then began a process of expansion through loans. These loans were made principally to the developing countries of the South which produced the raw materials for northern industry.

In exchange for loans, governments were to ensure a proper climate for investment, TNCs' access to natural resources, and favourable terms for exploitation. Among the projects receiving financing were agricultural and industrial mega-projects as well as military expansion of arms and personnel. Corrupt governments of the South participated willingly in the mortgaging of their countries to the IFIs.

PUBLIC SERVICE ASSOCIATION
T & T
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- Labour Day parade in the Caribbean.

The principle players in the creation of enormous Third World debt have been the large commercial banks, the International Monetary Fund and the World Bank. The beneficiary of the crash in oil prices in the early 80s was the IMF/WB principal shareholder, the USA. The introduction of Structural Adjustment Programmes (SAPs) due to escalating interest rates and inability to pay external debt, not the crash in oil prices, designed by the IFIs to enable countries to pay down external debt, has served only to deepen Third World poverty.

In the decade 1983-1993, a period of skyrocketing interest rates, payments on the interest have far exceeded the original principal. Yet the principal remains. This fact alone invites the Christian to ask: if the debt has been repaid, why then the continuing burden of the principal? When debt repayment is contributing to the deaths of six million children annually (UNDP 1992 Report) and untold misery among the adult population, where is the Christian conscience?

c) Capital Accumulation:

The shared colonial past of much of the South has impeded much meaningful development. Ownership of land and capital resources in these countries resides for the most part in the hands of foreigners or the local economic elite. The ability of the people to accumulate sufficient capital in order to develop and industrialize in the post-independence era has been blocked simply because the resource base is owned by this small elite class. Industrialization - a major facet of development - is dependent on access to these resources and capital.

* * * * * * * * *

GENERAL STUDY THEME:
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Adult Packet: Global Economics: Seeking a Christian Ethic (G5095) A workbook for beginners.....$9.15

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ALSO AVAILABLE: Excellent for groups of 6 to 29 people, Caribbean Money-Go-Round Game. (G5167)....$19.95

See also resources for Geographic Theme: Caribbean listed on pp16,17 in the June/July '93 Glad Tidings. Note especially The Debt Crisis, An Unnatural Disaster (G5094) 1/2" VHS 28 minutes with guide. Looks at the impact of debt repayment on people and social systems of Caribbean nations. $39.95

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The majority of people are underpaid and overworked. Their capacity to accumulate capital is diminished by inflationary trends beyond their borders. Debt repayment becomes increasingly difficult and countries run the risk of making the IFI blacklist. Wages are too low to allow capital accumulation and the ownership and exploitation of resources remain under the control of TNCs and their local agents.

Under the yoke of transnationals that control the terms of commodity trading and IFI-imposed structural adjustment, the majority of the world's peoples are mired in unpayable debt. The inhumanity inherent in commercial capitalism reveals itself in social deviance, repression, crime and poverty. As Christians, we are now called to reject this order of things.

Hope for the future

In *Pedagogy for the Oppressed*, Paolo Friere says, "In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit but as a limiting situation which they can transform".

Being a Christian does not mean living with a futile futuristic hope. The gospel possibilities - as mirrored in the life of Christ - can infuse us with a new sense of responsibility for one another. The God-man Jesus, who rejected so violently the commerce-driven order of his day would now challenge brothers and sisters of both North and South to drive out the dealers from the temple so that we, the People of God may be co-partners in the restoration of Eden.

- Michael Ramcharan is Coordinating Secretary of Collaboration for Ecumenical Planning and Action in the Caribbean - Network.

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BRENDA AND EDWARD. *Written and Illustrated by Maryann Kovalski.* **BIG SARAH'S LITTLE BOOTS**. *Written by Paulette Bourgeois. Illustrated by Brenda Clark.* **PUDDLEMAN**. *Written by Ted Staunton. Illustrated by Brenda Clark.* **SIMON'S SURPRISE**. *Written by Ted Staunton. Illustrated by Sylvie Daigneault. Published by The Kids Can Press. Price $2.49 each.*

The Kids Can Press introduces new "Little Kids" formats for old favourites. Children will enjoy reading about the antics and feelings of Simon, Sarah and Michael - little kids like themselves who are growing up, helping out and sometimes getting into trouble. They will like the story of the two faithful little dogs, Brenda and Edward, who have some exciting experiences.

Sarah's Little Boots is about a girl who loves her wonderful, yellow boots. She has great fun until the day her boots don't fit any more. She wonders if she will ever have fun again in a new pair of boots when she jumps into the puddles.

Five-year-old Michael fills his sand box full of water and then jumps in. He becomes a monster *Puddleman*. He has a marvellous time until lunch time comes and his mother will not give a monster "Puddleman" a peanut butter sandwich. How do you think he will get something to eat?

In *Simon's Surprise* - five-year-old Simon wonders if he will ever be big enough to wash the car. One Saturday morning he gets up early and with a tooth brush, scrubber and soap, he cleans the car by himself. Will his mother and father ever be surprised! What other job will this big boy be able to do?

Share with a child one of these beautifully illustrated 6" x 6" picture books. Each book is the same price as a child's birthday card. After you fill in the bookplate at the front of the book you will be giving the lasting and cherished gift of a child-sized picture book.

Margaret MacDonald

NO LONGER A SECRET - The Church and Violence Against Women *by Aruna Gnanadason. Risk Book Series, WCC Publication, 1993. Price $9.00.*

Violence against women is no longer a secret. It is no thanks to the Church, Gnanadason says, but the Women's Movement that has given women "the courage and the space to articulate a vision of life free from violence..." And the church's failure to offer adequate support has prompted women to give this issue priority on the agenda of the *Ecumenical Decade of the Churches in Solidarity with Women.*

Gnanadason does not mince words. "The church's reluctance to deal with the issue of human sexuality has a bearing on the violence in our societies. For example", she says, "it is easier to discuss the economic and political roots of prostitution than the reasons why men seek out prostitutes. The church would rather take a moralistic stand on the women involved than challenge the men to examine their depraved sexuality."

One strength of the book is its global perspective. If we think custodial rape, sex tourism, child prostitution, genital mutilation, etc. are issues remote from our situation, we have not been reading our newspapers. Silent too long, Gnanadason says, women are now taking action to devise ways and means of stopping the violence.

Although there are some hopeful signs of action on the part of churches, "change comes slowly and the churches have not been leaders in bringing it about". Gnanadason acknowledges the debt we owe to women theologians who have reconstructed some of the basic theological assumptions and one-sided interpretations of biblical passages that have been so harmful to women.

Gnanadason asks, "Where do we go from here?" "Why is the church not a fore-runner in challenging all the forces that hold women ransom to a violent and ruthless world?" "Why has the theology of the church been virtually silent on this issue?"

"If we were to gather together the tears already shed and as yet unshed by women around the world," Gnanadason says, "I believe we could baptize the church into a life of solidarity and resolute action." This book helps to gather those tears and we can only hope that the church is willing to face this crucial issue and work towards a just and peaceful world for all.

Lois Klempa

A PATH THROUGH THE SEA: One Woman's Journey from Depression to Wholeness *by Lillian V. Grissen. Published by Wm. B. Eerdmans. Price $14.99.*

This book will help the reader to understand in depth that there is not a terrible stigma attached to someone who suffers from depression. The book shows how the author successfully works through her problems with the help of a psychiatrist, a committed pastor and most importantly, her husband, who stood by her with love and devotion.

Lillian Grissen's problem with depression began in the early 1950s when the field of medicine was not as well informed as it is now. The doctor's observations are recorded throughout the book, but are extremely cold and clinical in contrast to the warm and tender words of her pastor and husband.

The author's struggle to understand her relationship with her mother is extremely honest, and courageous. She does not hide anything, but amazingly writes without bitterness. She shows clearly how this relationship affected her emotionally and spiritually.

Along with the author, the reader gains insights on salvation, forgiveness and living as a Christian.

The author's story will help other people who are struggling with this depression. Many Christians believe that it is just "the blues" and are often urged to get over it and get right with God. Her struggle shows us that depression is a disease and is not something that you can handle on your own.

She also lists a number of very interesting books (with personal comments on each one) in the last chapter to help those of us who would like to study this subject further.

Mary Campbell

Amnesty International's
CAMPAIGN TO STOP "DISAPPEARANCES" AND POLITICAL KILLINGS, 1993-94

Amnesty International's Campaign to stop "Disappearances" attempts to cast revealing light on the dark and shadowy world of political abductions and killings. Launched in October 1993, **the Campaign will extend to the end of August 1994.**

A focus date is **16 April 1994** when AI groups across Canada will coordinate a **"day of presence"**, giving voice and identity to countless victims of violence whose fate has been consigned to silence and oblivion. (In your particular community, this Day of Presence may take place on or around April 16. Watch for local media announcements.) In many cities and towns, Amnesty supporters are organizing public demonstrations.

Their crimes: peaceful exercise of their human right to freedom of speech and assembly in pursuit of political, religious, or cultural goals.

Throughout the Campaign, letters and petitions will be addressed to responsible authorities with a call for justice.

Many of the "disappeared" and executed have suffered because of their religious identity, or their religiously motivated activities. Others, including children, have also become targets.

Victims of human rights violations, like the ones below, are often presented as faceless masses, as statistics. But all the victims are individuals, people such as the ones who will be highlighted on the Day of Presence.

The Campaign calls on governments to account for the "Disappeared", and to conduct full public enquiries into the executions.

- In Guatemala, **María Rumalda Camey**, a lay catechist and religious activist, mother of two small children, was taken screaming from her home on 15 August 1992. She has not been heard of since.
- On 2nd November 1992 in southeast Turkey, a local Muslim leader and father of 10 children, **Resul Sakar**, was dragged from his sickbed by plain clothes security men. He had been a non-violent supporter of human rights for the Kurdish minority. His bullet-ridden body was found the next day.
- In Bosnia-Herzegovina, a sixteen year old girl, **"Mirsada"** (Pseudonym), was taken into custody by police during June 1992. She was interrogated, beaten, and raped. She has not been seen since.

You can be a partner in the Campaign to end "disappearances" and killings.

Contact a local Amnesty International group or AI's national headquarters at the address given below to learn how you may become involved in support of human rights.

Amnesty International, Canadian Section (ES), Suite 401, 214 Montreal Road, Vanier, ON KIL 1A4 Tel. (613) 744-7667. Fax. (613) 746-2411.

Guess Who?

A Puzzle

by Jim Phillips

1. I killed a giant with my slingshot____________________

2. I brought down the house on my head____________________

3. I used a stone for a pillow____________________

4. I was the wisest man ever____________________

5. I made water come out of a rock____________________

6. I was swallowed by a great fish____________________

7. I was thrown into a den of lions____________________

8. I anointed two men as kings of Israel____________________

9. I was the first king of Israel____________________

10. I rescued the Jewish people from destruction____________________

Answers to puzzle on page 31.

The Changing Face of Mission...

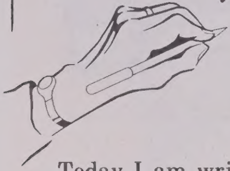
Post modernism challenges us with the view that all perspectives are relative and that no one can claim to have *the one* absolute interpretation. That is certainly a change to which the church must respond.

Glen Davis

-Excerpt from "The Changing Face of Mission", an address presented to the Synod of Toronto/Kingston, October 19, 1993 in Knox Church, Sudbury by Glen Davis, General Secretary, Life and Mission Agency, The Presbyterian Church in Canada. #4 in a series of quotes.

Dear Friends

Margaret Vanderzweerde,
7414 Westfield Drive,
Niagara Falls, Ontario L2J 3V8
November 1993



Today I am writing from near "the top of the world", a village called Okhaldunga in the Himalayan mountain range. Jake and I are in Nepal to visit with P.C.C. personnel Craig and Maxine Taylor and Gerry and Lorna Kent and their families. I attended the annual meeting of the U.M.N. (United Mission to Nepal), the Christian Development organization to which the P.C.C. has seconded the Taylors, Kents and Hubert and Nan Budding.

The U.M.N. is the cooperative effort of 39 international Christian organizations and churches from many countries. Its purpose, in the words of their mission statement, "is to serve the people of Nepal in the Spirit and name of Jesus Christ and to make Him known by word and life, thereby strengthening the universal church in its total ministry". The U.M.N. addresses Nepal's needs for proper care and treatment of the sick, disease prevention, education of children and adults - both formal and non formal, and rural and industrial development.

We left Kathmandu airport by "Everest Air", and flew towards the highest peak, Mount Everest. The last place a plane can land is a small airstrip called Rumjatar and from there we trekked more than five hours through the mountainous terrain to Okhaldunga.

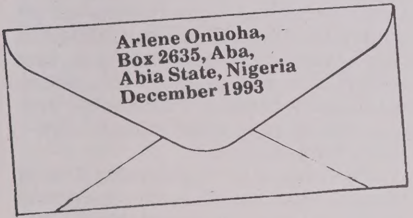
...there are seven expatriates working here in the hospital, school, and rural development. The first hospital was built many years ago and was completely destroyed by an earthquake in 1988. Since then, at a cost of a half million US dollars this new hospital, consisting of eight major and 12-13 smaller buildings, was erected.

Okhaldunga has quite a history. In 1961 a Dr. Dick (Presbyterian from Scotland) arrived to bring health care to rural Nepal. It took quite some time and the help of a former British Army man, the rural chief Gauharka Rai, to gain acceptance. Today Dr. Bruce Haye, his wife Libby and their three children from Australia are stationed there to carry on the work. Joy Ransom, from the UK, is a teacher and the village development program director, Richard Kugele, his wife and children are from Germany.

Last August/September, when Nepal was hit hard by heavy monsoon rains, there were many landslides in the Okhaldunga area. We saw much of the total devastation and experienced, during our walk in and out of the area, the effect of landslides on "beaten tracks" and the tilled fields, terraced in the mountain sides.

Of our experiences at the hospital I can only say, "Thank God someone is there" because if that hospital wasn't there, innumerable people would die for lack of medical attention. Some patients were brought in by family members, having to walk as many as seven days to get there. It is wonderful to see this small hospital, truly a ray of hope but more so the Light of Christ as His servants engage in this healing ministry. Please keep Okhaldunga hospital and staff in your prayers.

In His Love,
Margaret and Jake Vanderzweerde



Arlene Onuoha,
Box 2635, Aba,
Abia State, Nigeria
December 1993

The harmattan has come to Aba. The weather is cool and dusty. Most people have colds or sniffles.

My family are all well. The kids are on their school break. We will spend a few days in Abiriba during Christmas break to visit relatives, attend weddings and just relax.

Agwu will be five years old December 24. He is in kindergarten and very proud of it. He loves to draw, write, sing, run, make things, and generally be a very big boy. After playing outside he shows every evidence of a normal five-year-old boy by the wounds on his legs and knees and the incredible need for a bath.

Urey is our big three-year-old (as of August 1993). She is in Nursery 1 although she went to school for two terms in an Under 3's class at DNALS, a laboratory school nearby. She too loves to draw, write, sing and dance. She talks a lot and loves to teach everyone.

Rebecca, now 18 months old, tries to do everything her big brother and sister do. Right now she is trying to master the art of speaking.

David is busy trying to make his business work in spite of this troubled economy.

My own work changed this year. I began as Christian Education worker for Aba Presbytery and ended up as "General Assembly Statistician, Computer Operator, and Associate for Women's/Youth Desk", a big title and lots to do.

I am now secretary of the Diaconate Council of the PCN Order of the Diaconate. From a $2,000 (US) gift from the World Federation of Diakonia we have begun to build a three-room Resource Centre. We want to make our center similar to a reserved library. We also hope to have resources like an overhead projector, a film projector, video machine and other equipment that may be good teaching aids.

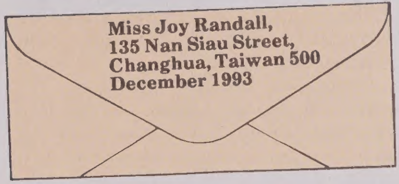
The Children's Worship at St. Paul's, our home congregation, was begun about a year ago. We have had many growing pains and adjustments and a variety of workers have come and gone with a core group of faithfuls who never give up. It is improving with time. There are hundreds of children! Our minister, Rev. Umesi, gives full support and encouragement.

This past year has been a very difficult one in Nigeria, politically and economically. Prices change even without any logical reference. The same item may cost one thing one day and another thing the next - in the same shop. The Moneymarket saw the naira fall from about N20 for $1US last January to about N48 for $1US in mid-December.

...salaries have increased wherever possible, although sometimes after great struggles to workers. In the Presbyterian Church the Finance Board is continuously reviewing the salary scale to ensure that the workers are able to cope with their income. Early in the year the government raised the salaries for civil servants by 45%. The Church followed suit. But very soon afterwards even these were too small. The rate of inflation is just too drastic!

We pray for things to turn around for this country in 1994.

Love in Christ,
Arlene Onuoha



**Miss Joy Randall,
135 Nan Siau Street,
Changhua, Taiwan 500
December 1993**

At Nan Guo Medical Centre it is starting to look like Christmas as the various departments are putting up decorations. We encourage them to emphasize the real meaning of Christmas. Various choirs are starting to practise as well.

It is one year since the dedication of Part II of our hospital and we have continued to use every available space to its fullest. We now have over 700 beds and see over 5000 patients a day in Out Patients , and 200 in Emergency. The area around our hospital is very busy and looks like a large parking lot. There are also 200 places in underground parking and another staff lot. Then there must be 500+ motorbikes and bikes here as well. The city is still working on the roads on each side of the hospital and one day we pray these will be all completed and allow for better access.

Now we are planning Part III.... We have exchanged land with the Landsborough Memorial Church and were able to purchase the neighboring lots as well, so we hope to build nine floors on the front part with five floors underground and then the later part will be up to 14 floors. This is our plan for the next 5+ years. We have started to build our staff residence and it should be completed in two to three years, and then we will not have to rent so many places that are expensive for single staff. Our previous hospital continues to be used in that we have Psychiatry, Psychiatry Day Care Centre, Dental Department of 20 chairs to increase to 30, Changhua Life Line with 24 hour coverage, and in September we opened "University for Elderly People" that has 50 seniors registered, with classes two - three times a week.

In August we opened the first of three wards for Chronic Care and now have 30+ patients there. We can have two more wards with a total of 150 beds. We plan to start a few beds for Hospice Care but hope more of these patients will be cared for in their homes. Therefore we have many challenges before us.

The Er Lin Branch hospital is also growing and even after our addition there last year the space is not enough for the needs. Thus we are building a new hospital.

Our hospital is approaching its 100th anniversary and so we have been thinking of celebrations and how to honour this time.

Our Pastoral Care is setting up an educational resource centre for study in Changhua on the first floor of our old hospital. This will provide a study area, books, tape and videos. Thank you for all your prayers for these and many other projects.

Our hospital offered to start providing my salary at the level of a native person working here this year and it has improved greatly over the last year. This is able to help the

Presbyterian Church in Canada with budget cuts and allow them to continue some work and grants they may have had to cut. We appreciate the hospital's help. They have always provided my housing and utilities and the last few years have allowed me a hospital car.

I have also done a fair amount of travelling this past year. Our previous Dr. Landsborough Jr's. wife Jean, who also served for over 28 years in our hospital as an Obstetrician, was discovered to have ovarian and terminal cancer last February. The Board of the hospital and everyone here asked me to go to help them. So I was in England for two months in March and April. I went back for one week in September to visit and see them again... Jean went to be with her Lord on Sunday, November 14, 1993. I was asked by the Board to go to England for the funeral.

I continue to enjoy singing in the choirs when I am here. I do not need to play the piano as often at church as so many more young people are able to do it. Our church continues to grow with an average of 216 a Sunday and on special days over 275, thus no room for everyone.

Our hospital will be having its annual staff retreats next week as we celebrate our 97th Anniversary. There will also be a sports day for all our staff and family. We pray all these various activities will help us to have a better relationship and closeness as we work in unity together in our hospital. Please pray for us as we continue to provide a healing ministry and witness to our Lord at this time and during the coming year.

I appreciate all your cards, letters and prayer support each and every day [and]... the great part you play in our service and witness to our staff and people of Taiwan.

In Christian Love,
Joy M. Randall

SYNODICAL GIVINGS 1993

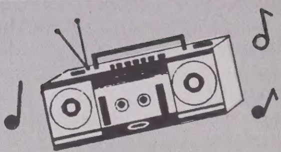
	Suggested Objective	Actual
British Columbia	71,363	71,022
Alberta	70,728	53,545
Saskatchewan	24,306	20,904
Manitoba & Northwestern Ontario	36,673	32,714
Hamilton and London	375,672	348,664
Toronto and Kingston	361,942	312,490
Quebec and Eastern Ontario	149,378	133,510
	1,090,062	972,849

Synodical Expenses

Toronto and Kingston	2,500.00

Legacies Received from the Estates of:
Olive K. Dowdall, Elaine Ireland, Margaret Leask, Robert Strachan, Helen Wilson. $62,133

CELEBRATING YOUTH



RISE UP! and Choose Your Own Adventure

Two and a half years have passed since the summer of 1991 and yet the participants of the first RISE UP youth conference are still talking about the week they spent in Ottawa. Over 150 Presbyterian youth and leaders gathered for worship, fellowship and fun. Little did the design team realize as it made its plans that God would so delightfully answer the prayers to bless the week.

RISE UP began as the dream of a few to offer Presbyterian young people the opportunity to meet and build friendships. The value of Triennium, youth representatives at General Assembly and the like was recognized and affirmed for many, the need to give more of our young people the chance to identify and relate to one another. With enthusiasm and prayer, the Synod Youth Directors, Area Educational Consultants and others in the provinces of eastern and central Canada formed a design team and stepped out in faith to make it happen. The response from the four eastern Synods was encouraging, including some financial support, so plans were made and the dream became a reality in RISE UP '91.

The week included the usual array of activities of any youth event. A theme speaker, small groups, workshops, games and scavenger hunts, drama and clowning, music and worship, concerts and fun, fun, fun! Interspersed throughout the week were sight seeing, boat cruises and shopping. Through every activity planned, community was strengthened and faith blossomed.

The theme speaker, Ms. Laura Binkly, who was at the time a professional youth worker for Inter-Varsity Christian Fellowship offered the participants several dynamic talks on Christian lifestyle and how to profess our faith in a world that doesn't seem to care. Her own personal experiences of faith and God were a powerful witness to everyone.

During a long bus ride home from Ottawa to the Maritimes, there was lots of singing, laughing and sharing. For two hours, individuals took over the bus intercom and shared how Christ spoke to them through the RISE UP week. Many spoke of the forgiveness they felt and others of the joy and excitement of being with people their own age and worshipping God. No one was untouched, including the leaders.

Early in 1994 a small group of young people gathered to plan a youth event for their presbytery. Two of these young people reminisced about how they met and became friends at RISE UP '91. These young people and many like them are determined to see youth events in their area and are working to encourage others to attend youth conferences like Triennium and RISE UP.

In July 1994, the second triennial RISE UP youth conference will be hosted by Summerside

Presbyterian Church in Prince Edward Island. The design team has been busy planning workshops, music, worship and lobster suppers. The theme speaker will be Duffy Robbins, a popular author of many books on teenagers and family life. The theme will be "Choose Your Own Adventure" which will focus on helping youth to make wise, Christ-centered decisions in a secular world. Pray with us that, again, through His people, God will gently pour out His Spirit and more will know the promise in Isaiah is true!:

> *But those who trust in the Lord for help will find their strength renewed.*
> *They will rise on wings like eagles,*
> *they will run and not grow weary,*
> *they will walk and not grow weak.*
> Isaiah 40:31.

Audrey Cameron and Jackie Keatings

P.S. The design team and participants of RISE UP '91 were shocked and saddened to learn of the murder of Laura Binkly in October 1993. She was serving the Lord as a volunteer in an orphanage in Moscow, Russia at the time. Her spirit and enthusiasm for Christian service, and the powerful way that the Holy Spirit shone through her will not be forgotten.

- For more information about RISE UP '94 and registration brochures, please contact Mrs. Jackie Keatings, R. R. #2, Newmarket, ON L3Y 4V9.

- Audrey Cameron and Jackie Keatings are Synod Youth Directors in the Atlantic Synod and the Toronto-Kingston Synod respectively.

"We" - Witness

We have a little old farm house, no hydro, no telephone, on a 200-acre-lot in the middle of 1000 acres that is inhabited by animals, has beautiful scenery, fresh air and quiet. We call it our hide-away.

One spring day we had men clearing and burning brush in a low area surrounded by potholes. At noon the fire seemed to have burned itself out and the men went to lunch. In a few minutes a breeze came up and the area was in flames. We rushed over with buckets and shovels expecting to take water from the potholes to put on the fire, but the flames kept jumping from the grass to a shrub or another clump of grass. Soon we were past the potholes, so we took evergreen branches and tried to beat the fire out, but it kept just beyond our reach.

We kept praying that God would help us. Finally we were only ten feet from the row of evergreens that border the Moira Conservation Area. Since we could not stop the fire we said "God, you will have to take over, we have done all we can."

Immediately the wind changed direction and took the flames back over the burned off area. God does answer prayer.

Bernice and Ted Treleaven

In the World

CHRISTIAN RECORDING STUDIO ESTABLISHED

ST. LOUIS, Mo. - The Chinese Christian Council (CCC) and the International Lutheran Hour Ministries (LHM) announced the opening of the first Christian recording studio in Shanghai, China, which will enable the CCC to create and distribute cassette tapes which teach the basics of Christianity to Christians in rural China.

With a population estimated at 1.2 billion and a growing religious acceptance in China, there is a great need for churches and pastors that will teach and nurture this rising number of people. For this reason, the China Christian Council invited Lutheran Hour Ministries (LHM) to assist in the development of a cassette tape ministry, which provides Biblical teaching to rural areas that do not have churches.

Since its inception in Easter of 1990, the Chinese cassette tape ministry has distributed more than 30,000 tapes in rural China, and has reached millions of people with the Gospel.

LESOTHO UNREST CRITICIZED

GENEVA - The new era of democracy in Lesotho, so recently ushered in through free and fair elections on 28 March 1993, is severely threatened by the fighting between factions of the Lesotho army, according to Milan Opocensky, General Secretary of the World Alliance of Reformed Churches (WARC). Fighting broke out after Lesotho's prime minister, Ntsu Mokhehle, rejected a demand for a 100 per cent pay rise for army personnel. First-hand reports had been received from a WARC member church, the Lesotho Evangelical Church, and from WARC staff member, H. S. Wilson, who was visiting the country.

WARC sponsored an observer team at the March elections, which reported that the loyalty of the armed forces to a new government was in doubt. For two decades the previously governing Basotho National Party had played a dominant role in recruiting and appointing military personnel.

"I am heartened by reports that there are Lesotho officers and soldiers who recognize their professional duty to remain loyal to the duly-elected government", Opocensky said. WARC agrees with the Lesotho Evangelical Church that taking power by force prevents the nation's progress. [EPS]

STATUS OF JERUSALEM

GENEVA - As the Vatican and Israel establish diplomatic relations, the World Council of Churches (WCC) has expressed concern that future decisions regarding the status of Jerusalem take into account the city's importance for the followers of the three great monotheistic religions, Judaism, Islam and Christianity.

On 30 December at the Israeli foreign ministry in Jerusalem, Israel's deputy foreign minister, Yossi Beilin, and the Vatican undersecretary of foreign relations, Monsignor Claudio Celli, signed an accord in which the Vatican and Israel state formal recognition of each other. The accord was the result of 17 months of discussions.

Further discussions will be held before the naming of ambassadors and the establishment of embassies.

Beilin hailed the accord as a victory for "sanity, the Jewish people and the state of Israel... Behind the agreement there are thousands of years of history full of hatred, fear and ignorance, with a few islands of understanding, of co-operation."

Recent statements from the Vatican and groups in Israel make it abundantly clear that the future of Jerusalem, a holy city for all three faiths, will require the most delicate diplomatic approaches from both secular and religious authorities as the quest for a lasting Middle-East peace continues.

Last week's comment from the WCC also points out that the preservation of Christian holy places in Jerusalem is of vital importance to the WCC's 322 member churches, particularly the Eastern Orthodox and Oriental Orthodox churches. [EPS]

HAITIAN PRESIDENT IN TORONTO

The exiled president of Haiti, Rev. Jean-Bertrand Aristide, met briefly in Toronto on January 25, with a delegation of Canadian church representatives. The church representatives then joined a larger meeting held by the president with members of religious communities and solidarity groups.

Very Rev. Bruce McLeod, president of the Canadian Council of Churches, gave President Aristide a letter affirming Canadian churches' support for the restoration of democracy in Haiti.

Father Aristide, a Roman Catholic priest, was elected president on December 16, 1990, and sworn in on February 7, 1991. He was forced into exile after a military coup on September 30, 1991.

"We are members of the family of God," President Aristide told the church representatives. "The election in Haiti was for us a Christian revolution more than a political one. So many Christians - Catholics and Protestants - said no to oppression. They decided together."

He said the poor people who continue to struggle in Haiti, in spite of misery, feed his faith in God. "Jesus Christ turned water into wine. Now our task is to change the water of dictatorship into the wine of democracy."

INTERNATIONAL MINISTRIES

NEPAL

Our contributions to *Presbyterians Sharing...* support educator **Craig and Maxine Taylor** and family, lawyer **Gerald and Lorna Kent** and family, and hydro-electric engineer **Hubert and Nan Budding**, all working with the United Mission to Nepal. Hubert and Nan are on a one-year furlough, returning to Nepal later this year.

The United Mission is part of an inter-church group that has recently been registered by the government of Nepal, the first time a Christian organization with declared Christian purposes has been officially recognized.

CANADA MINISTRIES

Our contributions to *Presbyterians Sharing...* help the Rev. **Daniel Forget**, our Church's superintendent for Francophone Ministry, to minister to the university in Sherbrooke, Quebec. Of 35 students recently contacted, nine became regular participants in monthly worship and weekly gatherings. The university administration has asked them to apply for full recognition as a campus religious group. The ministry also provides pastoral care to students and staff.

Canadian church representatives told President Aristide that they had encouraged prayer for Haiti, along with work for justice and support for the embargo. President Aristide said Canadian churches should continue to encourage prayer and fasting. Canadians should also write letters of support to colleagues and friends in Haiti "to send a word of encouragement to them." With the new Canadian ambassador to Haiti seated in the same room with the church leaders, he said churches should congratulate the Canadian government for its actions on Haiti in recent years and continue to support efforts for a peaceful return to democracy.

Members of the delegation included LeeAnn Purchase, Presbyterian Church in Canada. [CCC]

Forward

In Faith

The figures for 1993 indicate that at least three of the presbyterials in British Columbia Synodical increased their givings over the previous year and thus the overall total for the synodical is also up. Congratulations to all of you for your demonstration of stewardship in this field. In addition, several other presbyterials in Western Division (the area from Quebec to British Columbia) were above their 1992 achievement. Sincere appreciation to every one, whether in the above category or otherwise, for your great support during the past year.

Many groups have recognized the work of their members through the presentation of life memberships or honorary certificates. These can be financed by other than regular contributions and provide a way to show appreciation for devoted service. There is no limit to the number that can be awarded within a group, *provided the money is raised over and beyond regular givings* -- it is a **special** tribute to the selected persons. The normal method of requesting certificates is through your Presbyterial Treasurer and the amount so given is credited to the General Fund.

Now that April is here, with its burgeoning outlook, perhaps it is time to review the past year's progress and look for other ways to move further along in the work of the Women's Missionary Society. There is a plan afoot to spend some extra time at Council this year to assess the results of the survey which looked at how the WMS was perceived, by non-members as well as members, and to develop a challenging plan for the future. Do let your Council delegates know of your interest in this aspect.

This year's mission studies on the Caribbean and on Global Economics are really interrelated. Each is interesting, informative and challenging and should provide excellent programmes for present members and those new members we are looking for in response to our President's suggestion for 1994.

The brochure "Introducing the WMS" (available through the Book Room) states "Members (active and associate) are the foundation upon which the Society is built." Paul said that as a wise masterbuilder he had laid the foundation and another built thereon. As present members we are selected to lay the foundation of a vibrant, growing Society so that others may build thereon. Is your group an association of masterbuilders?

In the Society

PRESBYTERIAL

The Annual Meeting of **Glengarry** Presbyterial was held on January 18 in St. John's Church, Cornwall, Ontario, the theme *Catch the Spirit.* The women joined with Presbytery in a devotional service conducted by Revs. Fred Rennie and J. Dent.

Agnes Milloy, President of the Cornwall Auxiliary, welcomed everyone. Shelagh MacDougall, Presbyterial President, extended greetings for Synodical.

The women joined members of Presbytery for a luncheon speaker. Rev. Leslie Walker, Finch, introduced Rob Moncrieff, Director of L'Arche Community La Caravande at Glen Roy, Ontario. Elizabeth Chisholm, a resident at the Community, also spoke to the group.

A hymn sing was led by Iva Bush, accompanied by Lorna MacGregor.

Sheila Paterson from Vankleek Hill presented an overview of The Caribbean, and introduced the study materials available.

St. Andrew's, Wyoming, Ontario hosted the annual meeting of **Sarnia** Presbyterial on January 22. President Bonnie Arbour presided, opening with an inspirational poem "My Hand In God's." Special music by Arlene Casier was enjoyed.

Morning speakers Fleur Eenkhoorn (a native of Barbados) and Dorothy Neal (who has visited Guyana) shared their experiences. Margaret Greig, AEC was the afternoon speaker.

The 1994 officers were installed by Mae Gillatly.

The **Quebec** Presbyterial held its 80th Annual Meeting at St. Andrew's Church, Sherbrooke, Quebec, January 15. President of the Sherbrooke group, Sarah MacDonald, welcomed members and guests.

Vera Hughes and Fran Dewar, Melbourne, led the opening devotions on being faithful in our service to God. A memorial service was held in memory of Anna Perron and Christine Morrison.

Presbyterial President, Roxieanne Walker constituted the meeting with prayer.

Guest speakers were Richard and Virginia Strout, recently returned from Russia. They had gone with a team of educators on special invitation from the Russian government to teach Christian Moral and Ethics Basics. The Strouts were thanked by Isabell Beattie.

Lorna Savage presented the slate of officers for 1994 and Rev. Blake Walker installed them.

Sarah MacDonald led the closing devotions with a meditation on putting faith in practice.

The 80th Annual Meeting of the **London** Presbyterial was held at Burns Mosa Church on January 20, the theme *We are Women of Courage and Vision.* President Eleanor McMillan presided. Welcome was extended by Marj Schieman; devotions led by Elmwood Church, London; bible study by Margaret Greig, AEC; financial report and new by-laws by Marian Weldon, treasurer of Council Executive.

Afternoon speaker was Nan Budding who, with her husband Hubert were on furlough from Nepal. Nan supervises a guest house for travellers from India to China, and Hubert, a draftsman, trains the Nepalese. She showed pictures of the country and the people.

Officers were installed by

Margaret Greig and courtesies expressed by Muriel Stavert from Knox, St. Thomas.

The January Annual Meeting of **Brockville** Presbyterial was held at Knox Church, Morrisburg, Ontario January 27, the theme *New Beginnings*. Mary Moorhead, President welcomed members. Opening devotions were taken by Kemptville WMS. Lou Anne Cochrane sang *Climb Every Mountain*. Synodical President Gloria Purcell brought greetings. Bible study was from Luke 19:1-10. An *In Memoriam* service was conducted by Morewood WMS.

The afternoon meeting opened with Knox Children of the Church doing a pantomime and skit on the theme, led by Margaret Reynolds. Knox WMS, Ventnor, took the worship service.

Guest speaker, Rev. Gordon Williams of Ottawa, gave a very interesting talk on aboriginal people in Canada. Joan Farlinger gave the courtesies. The officers for 1994 were installed by Rev. Blatch of Morrisburg.

Tam Corbett, Executive Secretary of the WMS, W.D. was guest speaker at **Peterborough** Presbyterial Annual Meeting held at St. Paul's, Port Hope, Ontario January 19. Speaking on the theme *For a Time Like This*, Mrs. Corbett challenged us to think globally and act locally, in this multi-cultured country. She was introduced by Peggy MacKay, Port Hope and thanked by Margaret Taylor, Hastings.

Rev. George Turner, St. Paul's, Peterborough, brought a message, *How I can be a Missionary in my own Congregation.*

Worship on the theme was conducted by the Millbrook group and business was led by Presbyterial President Jean Montgomery.

Rev. David McBride, St. Paul's, Port Hope, welcomed us and Barbara Wedsworth, of the WMS also extended a welcome, giving a brief history of the church. David and his son, Michael later sang a duet and Michael a solo. Sing songs were led by Helen King, Warkworth and Jackie Kelly, Norwood.

Mrs. Corbett installed the officers.

President Erlma Haldenby welcomed everyone to the **Maitland** Presbyterial Annual Meeting held in Wingham, Ontario January 24.

The morning session included reports. Agnes Bregman brought greetings from Synodical and Council Executive. Videos were shown by Margaret Greig, AEC.

The Molesworth Afternoon Auxiliary presented the devotions in the afternoon session on *Love and Friendship*. Two workshops were conducted, one by Rev. Peggy Kinsman *Planning for Worship* and Margaret Greig, *Program Planning*.

Margaret then installed the officers for 1994.

Record setting low temperatures did not keep 20 women from attending the Annual Meeting of **Central Alberta** Presbyterial February 7 at St. Andrew's Westpark, Red Deer, Alberta.

Chairperson Anna Cunningham called the meeting to order and Eileen Pennock welcomed us on behalf of the host church.

Enlarging on the theme *Commission for Mission* John 15:16, Rev. Rod Ferguson, Sylvan Lake, encouraged us to "find courage and faith to live our commission in a lively way".

Mary Duncan gave a memorial service. Anna Cunningham commented on our church's involvement with the Ecumenical Decade.

Literature Chairman Mary Glover reviewed four books. Synodical President Norma Proudfoot extended greetings. A musical selection by Mary Duncan was enjoyed.

Guest speaker Catherine McMullen, missionary from the Punjab area of India, spoke of her Public Health and community work with women there.

The new executive was inducted by Norma Proudfoot. AEC, Anja Oostenbrink adjourned the meeting reading from Living Faith about mission.

LOCAL

Violet Newberry treasurer of Westminster Mission Society, **Westminster Church, Ottawa**, Ontario, forwarded a cheque for $3,000 to the Society in January 1994. The cheque was in remembrance of their group's first male member, Glenn McConkey who passed away in February 1993.

Mr. McConkey joined the group on his retirement about ten years ago and was made a Life Member about seven years ago. Glenn was a devoted member of WMS and frequently conducted Study and Worship programs. He was very concerned that Westminster's Offerings to the General Fund not slip when he died, and he advised the treasurer that he was going to remember the Westminster Mission Society in his will so that they could "keep up his contributions" after his death.

The group asked that, if possible, the money be used in some form of children's work in Central America or Canada. Mr. McConkey had a continuing interest in children and youth. He taught in the Daily Vacation Bible School every summer; he funded many youth projects and bought hundreds of books for children. He remembered both the Provincial and National Committees of CGIT with bequests.

Photo: Alice Brown

- Miss Gertrude Robertson at her 104th birthday party in January 1994. Former school teacher and longtime WMS member, Gertrude is the oldest member of St. Andrew's, Windsor, Ontario. An interesting and charming lady, she is a special WMS member and supporter of the Laura K. Pelton group.

WMS MEMBERS AND STAFF RECEIVE AWARDS

Joanne Instance, a long time member who has held several offices in the WMS received the Canada 125 Medal for outstanding service to the community. Joanne was also presented with an award by the city of Winnipeg and the province of Manitoba jointly for "dedicated involvement as a resident community member of the Manitoba/Winnipeg Community Revitalization Project 1989/93".

Agnes Roy was honored with the Canada 125 Medal. Agnes was named for her long service to the Toronto Community. She served as executive director of the YWCA from 1953 to 1971. After that she served as pastoral assistant to the minister at Calvin Presbyterian Church. She has served on the Delisle Youth Centre board, and chairs the staff relations committee for the John Milton Society.

Blake Carter, Area Educational Consultant for Manitoba and

- Gary Filmon, left with Blake Carter.

Northwestern Ontario received the Canada 125 Medal from the Premier of Manitoba, Gary Filmon, on December 17, 1993, at the Legislative Building, Winnipeg, Manitoba.

The award is made to persons who have made a significant contribution to Canada, to their community or to their fellow Canadians.

We offer our warmest congratulations to these members of the WMS.

Please let the Glad Tidings know of other persons who may have been recognized.

OUR READERS
Write

Dear Ms. Stevenson:

I have been subscribing to the Glad Tidings for several years through the Elizabeth Lyle Auxiliary to the WMS of Central Presbyterian Church in Hamilton.

Each issue has been most interesting to read but I think you and your staff and contributors outdid yourselves with the December 1993 issue, and should be congratulated for your ongoing efforts.

I found Patti Proud's "Beyond Timbuktu" very graphically described her experiences - and so well written. It is hoped that you will publish more articles on her travels and work experience in future issues.

From cover to cover the December issue was all inspiring.

Sincerely,
Jean M. Walker, Hamilton, ON

Dear Editor,

I found the article entitled, *Victimization of the Covert Kind* by Mary Campbell in the October '93 issue of the magazine most interesting. However, it was somewhat disturbing to note that both examples of abusers cited in the article are women. I don't know any women like the woman used in the first example which takes up one and a half columns at the beginning of the article and two paragraphs at the end. But I certainly know several men who fit the description of covert violence described in the paragraphs in between.

Why do we think we always have to be so "nice", so "fair"? We speak about conjugal violence instead of wife abuse when we know if men abused women only as often as women abused men we would not even consider we had a problem. We talk about violence in society and observe that more men are killed than women without acknowledging the fact that nearly all the killing is done by men. We even speak about female circumcision instead of genital mutilation when there is no comparison at all with male circumcision.

I note too that the author is very careful not to use gender specific language throughout the article - which is commendable. But the message seems to be that nowhere should we get the idea that men are being singled out. I am not saying that there are no abusers who are women. Nor am I trying to establish blame. But if we try to cover up the facts we will never be able to work toward solutions. Apart from this betrayal, by a woman writer, of the recognition of women's suffering, I think it is an excellent article.

L. Klempa, Montreal, PQ

The author responds:

I agree with L. Klempa that my article, "*Victimization of the Covert Kind*" did not address the issue of abuse against women by men. However, I have known some women who are verbally and emotionally abusive and I have also known some men who are the same. They use words to attack and kill the spirit. My motivation for writing this article was not to betray women but to help people who are struggling in abusive relationships whether it be with a parent, child, friend, husband, wife, employer, co-worker, etc. I was also focussing on how long someone can be in a "covert" destructive relationship and not realize what is happening. My motive was to show how important your feelings are in helping to identify when you are being abused.

I was delighted that L. Klempa read my article and reacted to it. I thank her for pointing out that I should have used other anecdotes that included men against women. She has given me food for thought ... perhaps another article to write.

Mary Campbell

Answers to puzzle

1. David (I Samuel 17:49)
2. Samson (Judah 16:30)
3. Jacob (Genesis 28: 10, 11)
4. Solomon (I Kings 3:28)
5. Moses (Exodus 17:6)
6. Jonah (Jonah 1:17)
7. Daniel (Daniel 6:16)
8. Samuel (I Samuel 10:1;16:13
9. Saul (I Samuel 10:24)
10. Esther (Esther 8:6-8)

IN REMEMBRANCE

Mrs. Edith May Yule, (102 yrs.)
Knox, Burlington, Ont.

Mrs. Mabel Payne,
Knox's Galt, Cambridge, Ont.

Mrs. Laura J. Smith,
Rexdale, Etobicoke, Ont.
(formerly Oakwood, Toronto)

Mrs. Ida Jack,
St. Andrew's, Ross, Forester's Falls, Ont.

Mrs. Isabella McConnachie,
St. Paul's, Hamilton, Ont.

Mrs. Sarah Morrison,
St. Paul's, Hartney, Man.

Mrs. A. (Lily) Donely,
St. Andrew's, Port Credit, Ont.
(formerly Barrie)

Mrs. Etta Geddes,
St. Andrew's, Kitchener, Ont.

Lorraine Huemiller,
Viola Stanley,
Lucknow, Ont.

Mrs. Mabel Fulford,
Erskine, Ottawa, Ont.

Sylvia Brown,
Jessie Sutherland,
St. Paul's, Ottawa, Ont.

Mrs. Roberta M. Rodgers, (106 yrs.)
St. Andrew's, St. Lambert, Que.

Mrs. Lena McRae,
Westminster, Smiths Falls, Ont.

Mrs. Margaret MacLean,
Mrs. Jenny Nicolson,
(formerly New Westminster, Hamilton),
St. Andrew's, Southampton, Ont.

Mrs. Sarah Shearer,
Whalley, Surrey, B.C.

Miss Leah Currie,
Mrs. Helen Lewis,
Miss Merle Wilson,
St. Andrew's, Wingham, Ont.

Easter

'Twas springtime in the garden
And the dew-drenched early hours
Spread fragrance
On the soft damp air,
Of softly opening flowers.

"Stolen while we slept," they said,
And saved themselves with lies.
Did they not know, had they not heard?
He said he would arise.

And so came Easter day to all,
Through sorrow, death and shame
Bringing life forever more
Given in his blest name.

Kay Berry

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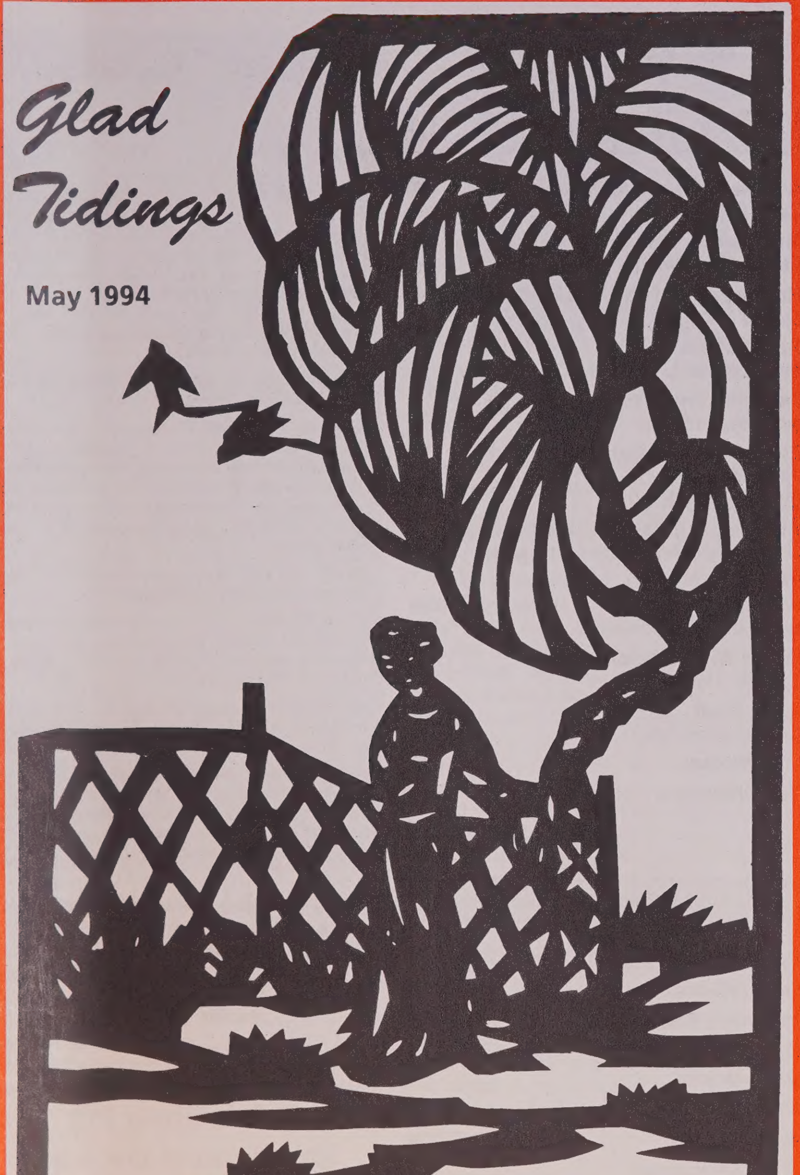
Glad Tidings

May 1994



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Glad Tidings

May 1994 **Vol. 70 No. 5**

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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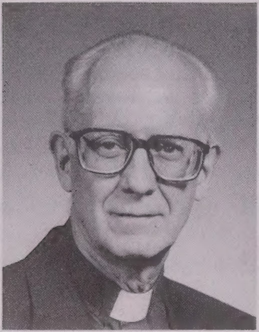
"Fear Not!"
Page 3

Celebrating the Ecumenical Decade
Page 4

A Message from the Moderator of the 119th General Assembly:

Earle F. Roberts



There is no fear in love; perfect love drives out all fear. So then, love has not been made perfect in anyone who is afraid, because fear has to do with punishment. I John 4:18 Good News Bible

Your Editor in her letter to me requesting this article for the May edition stated: *As you know, our Annual Council Meeting is held in May. This year, as perhaps never before, we will be struggling with future directions in light of changing social climate and pressing economic needs. Quite a challenge!*

Since my election as Moderator of the 119th General Assembly I have had opportunity to visit in many parts of Canada and to pick up the general feeling of guarded optimism that prevails in most places. I say guarded because alongside the optimism there is fear. Fear for what is happening to our nation: will we continue to be one nation? Fear for the economy: will we continue to be employed or will we be able to keep our farm or the doors of our small company open? Fear for our congregation: will the petty disagreements which seem to take up so much of our time and efforts ever come to an end so that we can get on with our Lord's business? Fear for the WMS: what is its role and for how long can it continue in light of declining revenues?

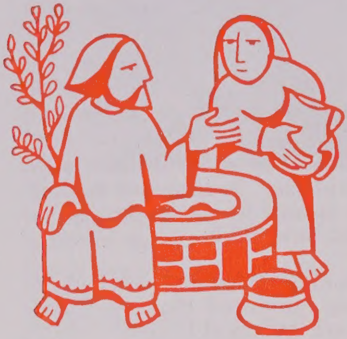
These are just a few of the fears. There are so many more. It is frightening. More and more I am becoming convinced that we Christians are looking at life from a direction that is diametrically opposite to what Christ intended.

In preparation for this article I used a search programme stored in my computer to find the various places in the Bible where the words "fear not" appear. There are dozens upon dozens of references, both in the Old and New Testaments, giving assurance that God will be with us, therefore, fear not, do not be afraid to venture out.

I wonder how often out of fear of the uncertain we hold back from doing something? How many times has your group or congregation said no to a challenge because you were uncertain that the funding would be forthcoming or the needed personnel would appear. Too often as a Church we want to first assure that we have in hand what is needed and then we are prepared to move forward.

My reading of the Bible leads me to believe that the first question I must ask is "What is God leading me/us to do?" It is not, "Can I/we afford it?", or even "Dare I/we take the chance?". Our task is, through prayer and meditation, to determine what God's will is. Once we feel some assurance that a particular action is what God seems to be leading us to do, then we have no choice but to proceed along that course, even though on the surface it may seem most foolish.

Such an approach can only be taken if we truly believe the Scriptures and their constant assurance that we need not fear the uncertain when God is with us.



Mid Decade 1988-1998

Ecumenical Decade of Churches in Solidarity with Women in Church and Society

Litany for Women

Reader 1: I am woman, made in God's image.
Reader 2: I am woman, chosen in Christ.
Reader 1: I am Eve, challenging the boundaries.
Reader 2: I am Sarah, laughing with life's potential.
Reader 1: I am Rachel, more than a womb.
Reader 2: I am Miriam, watching over my brother.
Reader 1: I am Deborah, speaking with wisdom.
Reader 2: I am Rahab, cunning and venturesome.
Reader 1: I am Jephthah's daughter, challenging life-denying attitudes.
Reader 2: I am Ruth, committed to my family.
Reader 1: I am Hannah, praying for the blessing of motherhood.
Reader 2: I am Bathsheba, weeping for my dying child.
Reader 1: I am Tamar, knowing the indignity of rape.
Reader 2: I am Esther, risking my life for my people.
Reader 1: I am Mary, the servant of the Lord.
Reader 2: I am the woman at the well, a person of dignity and worth.
Reader 1: I am the woman caught in adultery, a target of abuse.
Reader 2: I am the woman anointing Jesus' feet, compassionate, forgiven.
Reader 1: I am Joanna and Suzanna, disciples of Jesus.
Reader 2: I am Martha, serving the needs of others.
Reader 1: I am Mary, engaging my mind.

Reader 2: I am the widow with two pennies, giving my all.
Reader 1: I am the widow of the unjust judge, courageous enough to demand justice.
Reader 2: I am the daughters of Jerusalem, weeping at the cross.
Reader 1: I am Mary Magdalene, the tomb is empty!
Reader 2: I am Teresa of Avila, and Joan of Arc, and Julian of Norwich.
Reader 1: I am Theresa of Calcutta, and Martha Turner, and Florence Nightingale.
Reader 2: I am Rosemary Radford Ruether, and Rigoberta Menchu, and Karen Bach.
Reader 1: I am woman, struggling as a single mother ...
Reader 2: ... living below the poverty line ...
Reader 1: ... fighting for a fair wage ...
Reader 2: ... standing against abuse ...
Reader 1: ... demanding a voice in my life ...
Reader 2: ... in my church ...
Reader 1: ... in my world.
Reader 2: I am the woman bent over double, standing tall, set free.
Reader 1: I am woman, set free.
Reader 2: I am woman, set free.

**note: Teresa of Avila and Julian of Norwich were mystics of the Middle Ages; Martha Turner was the first ordained woman minister of the Commonwealth; Rosemary Radford Ruether is a contemporary feminist theologian; Rigoberta Menchu is the Guatemalan indigenous woman who won the Nobel Peace Prize in 1992; Karen Bach is a Presbyterian minister working as University Chaplain at the University of Toronto.*

Mid Decade Event

Ewart College
May 26-27, 1994
Women and men celebrating together
Ecumenical Decade of Churches in
Solidarity with Women in Church
and Society

For information call: Margaret Henderson
1-416-441-1111 (Ext. 248) or the WMS office.

How my parents said, "I love you"

by Lini R. Grol

We are told to encourage our children by saying often, "I love you," and by bestowing on them praise and expressions of endearment.

My parents, down to earth hardworking people, never said, "I love you" to any of their seven children. As for hugs and kisses, they were sparingly given on special occasions or when you were ill. They hugged us when we left home for a long time and again when we returned home. But in between, we were greeted with a smile, or a tap on the shoulder, whose quality varied, depending on our behaviour.

I recall running home from school, finding, as always, mother in the kitchen. Between the table and the stove was a chair into which we always fell to breathlessly tell mother what had happened to us that day. Some days mother would cut off the "heel" of the freshly baked bread, butter it generously and add some sugar. Sugar and butter were expensive items and not squandered in our house.

Mother would then ask about what mattered most at that moment. "How was your day? How was the test? Did you do your best?" She'd smile and nod, and say, "That's good; you do your best and God will do the rest." Mother knew proverbs which fit every occasion. She also knew when we needed some extra attention and a little spoiling. We never asked favours but they were freely given. Asking was frowned upon, but we had ways of letting our parents know what was dear to our hearts.

Father was a tailor. His workshop was upstairs so he was seldom away. After having "unloaded" on mother, I would run upstairs to father. He'd hear me come, reach into the basket of apples under his work table, and start polishing one of the delicious fruits. I'd burst into his room with some tale and he'd listen with the occasional remark of approval, all the while, polishing that apple. He was fanatic about fruit, especially apples, which he bought by the bushel and kept under his work table.

I'd watch that apple grow more shiny by the minute, till it was just right. By that time was almost drooling; he'd hand it to me. "For you." His dark eyes would shine as he watched me bite into that apple, then he'd say, "Go outside and play." I would skip away, seemingly forgetting him and his gift. Yet those moments are engraved in my mind.

Our parents didn't openly offer praise and endearing words or give us rewards for good marks in school.

One of my brothers and I were always at the top of our class, while one of my sisters managed to remain at the bottom of her class. She had lots of fun in her school years. As we know now, she was bored in class and invented all sorts of mischief that got her into trouble. As it later turned out, she was much smarter than we all realized.

Seemingly, our father and mother accepted her as she was, and when my brother and I dared boast about our good marks they said calmly, "We expect you to do your best," which kept us smart alecks in place. But, in our absense, they lectured my sister, who took the lectures in her stride without altering her ways. Yet she later held an important position in a government job, and was highly regarded by her superiors. She became a strong support of our parents in their old age and a great help for several members of our family.

No, I don't remember my parents ever saying, "I love you," but they certainly showed us by their example what real love is. When my sisters and I were in nurses training and couldn't come home for the holidays, they sent us parcels. Nothing expensive: a scarf or gloves mother had knitted for us, or some pretty hankies, a cake and candies; but also something silly - a lumpy piece of coal, nicely wrapped in silver paper.

One of my classmates saw me unwrap my piece of coal. She laughed heartily at such a silly present. It was, of course. But to me and my sisters it was a token of Dad's love. We saw in it Mother's warm smile when she looked at us, and in Father's mischievous grin when he had done us a favour and was shy in showing off his pleasure. It reminded us of the hours when we sat around the stove waiting for the apples to puff while they told us stories.

They never said, "I love you," but they showed us in a million ways how much they cared for us. And what love meant to them.

May God bless them.

- Lini R. Grol lives in Fonthill, Ontario. She was winner of the 1983 Canadian Club award for her book *Liberation 1944-1945*.

1994
International Year
of the Family

***A heart sheltered by a roof**, linked by another heart, to symbolize life and love in a home where one finds warmth, caring, security, togetherness, tolerance and acceptance - that is the symbolism conveyed by the emblem of the International Year of the Family (IYF), 1994. The open design is meant to indicate continuity with a hint of uncertainty. The brushstroke, with its open line roof, completes an abstract symbol representing the complexity of the family.*

Angelic Voices

by Carole M. Lidgold

Almost every member of our choir has been through or is going through a traumatic physical illness. We're a group that laughs easily, attempts difficult music beyond our capability and triumphs with a magnificent result. Although small in number (especially in the male section) our voices fill the church with a mighty sound.

It's not the illness that makes the story but the victories. Together, as a group, our strength gives support to the member in pain. It's more than funny cards and a beautiful plant that is sent to cheer our absent member. There's an empty feeling of loss until the member returns. And return they do, even before they are completely well. A family of singers, not related by blood, are bonded by a common thread.

The majority are teachers (I'm a church secretary), currently in the classroom or retired. Week after week we gather on a Thursday night to blend our voices in harmony under the direction of our tough taskmaster. He encourages us to attempt the impossible and we surprise ourselves by mastering the music. Most often Nathan, the director, is the only baritone so he must lead, play the organ, and sing too.

An outsider would find us enormously funny as we chant our vocal exercises: "Yaw, yaw, yaw, yaw, yaw" up and down the scale, higher and higher until we're beyond what we thought possible to reach. Has conquering illness given us the courage to stretch beyond our range?

We do not always sing reverent, quiet church hymns! Sunday mornings we blow the roof off the church as we vigorously sing stirring music like "Ride the Chariot". The congregation gave us a thunderous round of applause for that piece (in a Presbyterian Church no less!).

No one scorns us because we sing a wrong note. Instead we laugh or joke, sharing smiles. Listening to those who can sing the notes correctly (and read music) we keep trying until at last we're all together. Supreme satisfaction permeates the group when we meet the challenge and win. Not alone - but together - and together we know we can sing almost anything.

Is it the challenge of singing that keeps us together? Or is it because we understand suffering? The love of friendship is strong between those who have belonged for many years. It is not a solid structure that keeps newcomers out. Instead it expands to include everyone who joins. And when anyone is ill, it's a warm block of love that reaches out in empathy to the sufferer because we all know what it's like to be ill.

Love is the stimulus that triumphs over illness and keeps us together; love of friends and love of mingling our voices together in song. For a brief hour and a half we become a single entity that is above pain and suffering. Immersed in song, nothing else matters but perfection of the music. We are locked in a paradise of our own making as the music lifts us beyond the outside world.

Illness can't keep us down when there's a song to sing. We're privileged to have this gift that forces us to seek others. It's also a blessing to find a corner in this insane world where love is so strong it conquers illness.

I'm Sorry I Hurt You

by Nathan Harms

Until last month, violence had never been part of our twelve year marriage. I was repulsed to think that some men abused or beat up their wives. To be sure, Norma and I indulged in a few quarrels, and sometimes I slammed the door and went for a long walk. But we never had struck out at each other.

When Pastor Howard asked us to be host and hostess at the monthly church supper, Norma and I were both excited. We were new to the church, and the potluck supper would give us a chance to meet other families in an informal setting. As the special evening drew near, my nervous anticipation exploded into full panic! I felt unprepared. To make matters worse I worked overtime on the very evening of the supper.

I rushed home from work that afternoon with barely enough time to change from my work clothes. I was irritated to find Norma not ready to leave. Dinner was to begin in less than an hour. Through the kitchen window I could see our son kicking a soccer ball around the back yard. No one knew the whereabouts of our daughter.

Our margin of extra time was quickly disappearing! "Hey! What's going on?" I complained. "We have to be out of here in fifteen minutes."

Norma looked at me, surprised. "Why? The supper's not until seven o'clock."

"Sure," I replied, "You expect to arrive at the last minute, unprepared, without five minutes of relaxation? That should put us in *fine* shape to host a room full of people!" To her credit, Norma sensed my nasty mood, and rounded up the children while I showered and changed.

When I took my overcoat out of the closet, the family was assembled and waiting at the front door. "So," I said to Norma, "Where's the casserole? This *is* a potluck supper, you know!"

Norma took a twenty dollar bill from her purse and thrust it towards me. "I took this out of the bank - I thought we could pick up some chicken on the way."

My reply, "You've certainly outdone yourself this evening!" was vicious, but I was seething with a unholy anger. A long line of people waited ahead of me at the chicken takeout, and the girl taking orders clearly had no idea of how to run the cash register. By the time I paid for the chicken and was back in the car, my watch told me we were *late* for the supper.

I could only think of my own embarrassment at showing up late and unprepared. "So," I said through tight lips, "I suppose this suits you just fine. Being late means *nothing* to you! After all, it runs in your family."

Norma sat quietly. There was nothing in the world she could have done to calm my rabid temper, but it seemed as though her silence infuriated me all the more.

"You don't care, do you?!" I fumed, forgetting that the children were in the car. "You just don't CARE!!" At the word "care", I took my right hand from the steering wheel and struck her on the thigh with the back of my hand. I knew I hurt her, because my own hand stung from the blow.

Even before I gripped the wheel again, I felt nauseated. My rage dissolved into desperate melancholy. If men who beat up their wives were repulsive to me, how could I excuse my own action?

The remainder of the evening went smoothly. People laughed at my jokes. The food was satisfactory. Afterwards several people thanked Norma and me for a job well done, but it was all just a blur. I was a different person than I had been several hours earlier.

Few words were spoken as we drove home and then went to bed. I could not look at Norma. I waited until she was under the covers and the lights were out, before I joined her. I tossed about, feeling sad and evil - even feeling sorry for myself. Norma rolled over in her sleep and put her arm around me. I wanted to die.

At two o'clock in the morning, I

I'M SORRY I HURT YOU:

1. Who is an Abuser?

An abuser is a person who *mistreats another person,* male or female, child or adult. Abuse can be emotional, physical or sexual. Abuse does not always leave *visible* bruises. Do you ever deal with other people in ways that make you feel sorry later?

- Repentance means asking forgiveness and then changing the pattern of your actions.

2. Who might become an abuser?

No one should assume that he is too "nice" to become an abuser. The demands of living and working in our society can make anyone feel powerless. At such times, asserting control over someone else (usually someone weaker or more dependent) might help a person feel as though he has *some* control over the course of his life.

- Recognize that God has ultimate control of everything. Learn to trust *God's* power rather than *personal* power.

3. Do some people deserve to be abused?

No one, created and loved by God, deserves to be mistreated... ever.

- Would *Jesus* treat the other person in the way you are considering?

4. What if you think you might already be an abuser?

Your church pastor may be trained to assist you with this problem, or at least direct you to another professional. Letting someone else know that *you* are concerned about a possible problem could be the first step towards your healing.

finally sat up and turned on the bedside lamp. "Norma," I said, "Are you awake?" She rolled over and opened her eyes. I turned away and faced the wall.

"I owe you an apology," I said quietly. There was no response. *This is what I deserve*, I thought.

"I didn't mean to hurt you," I said, staring into the shadows. "There was no excuse for it."

Suddenly her arms were around me, and her lips were on my shoulder. "It was my own fault," she said. "I should have been ready when you came home from work."

"No!" I insisted. "No matter what, I *never* have the right to hit you."

"But I forgive you," she said. And then she added words like burning coals, "You're still the best hubby around."

There was no adequate response to such unconditional forgiveness. I could only accept it, as unworthy as I was. It was hard for me to say, "I'm sorry." How much *harder* it must have been for her to say, "I forgive you." But what unusual power those words released!

"I'm sorry."

"I forgive you."

For us, they released the power of God's love. They released the power to heal.

- This article was first published in *Our Family*.

"No matter what, I never have the right to hit you."

Eighty Years of Caring, Sharing

Glory be to God the Father,
Eighty years have come and gone.
Glory be to God the Spirit,
Our Aim and Purpose a common bond;
Eighty years of caring, sharing,
Hand in hand with Christ the Son.

Hearken, hearken, God the Father
Calls to witness more and more.
Neediness and want are haunting,
As they were in days of yore.
Memories, oh, memories
Will spur us through an open door.

The morrow beckons, how it beckons
Christian mission to the fore;
Heeding Him who calls for justice,
Pressing on from shore to shore;
All invited, all invited,
Enter through the open door.

Signe MacKay
Thunder Bay, ON

Tune: #278

Physical and Mental Conditions the Doctor Couldn't Cure - A Puzzle

by Selma Hooge

Luke, the writer of the Gospel of Luke and the Book of Acts, was a doctor. Paul refers to him as the "beloved physician" (Colossians 4:14). However, even Dr. Luke could not treat and cure many of the illnesses which he describes. Only Jesus and some of the apostles had miracle cures for the lame, the blind, the dead.

Fill in the blanks in the verses below. All Scripture is quoted from the Revised Standard Version; other translations may have slightly different wording.

ACROSS:

1. "And a woman who had had a flow of ____________ for twelve years..." Luke 8:43
2. "...there was a man sitting, who could not use his feet; he was a ____________ from birth." Acts 14:8
3. "And when he [Zecharaiah] came out, he could not ____________ to them..." Luke 1:22
4. "Paul had gathered a bundle of sticks and put them on the fire, when a ____________ came out ... and fastened on his hand." Acts 28:3
5. "...a man from the ruler's house came and said, 'Your daughter is ____________'..." Luke 8:49
6. "...a man was there whose right hand was ____________". Luke 6:6
7. "It happened that the father of Publius lay sick with fever and ____________ ..." Acts 28:8
8. "The heart is ____________ above all things..." Jeremiah 17:9

DOWN:

1. "And a man ____________ from birth was being carried..." Acts 3:2
2. "...there met him a man from the city who had ____________..." Luke 8:27
3. "And one of them struck the slave of the high priest and cut off his right ____________." Luke 22:50
4. "...men were bringing on a bed a man who was ____________..." Luke 5:18
5. "While he was in one of the cities, there came a man full of ____________..." Luke 5:12

6. "Simon's mother-in-law was ill with a high _______..." Luke 4:38

7. "As he drew near to Jericho, a _______________man was sitting by the roadside begging..." Luke 18:35

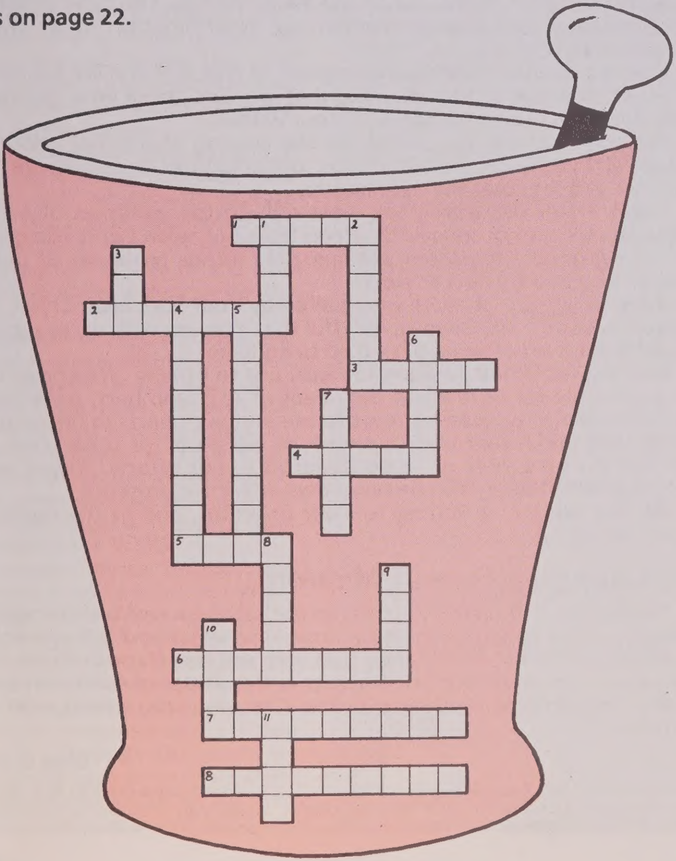
8. "Now a centurion had a slave who was dear to him, who was sick and at the point of______________." Luke 7:2

9. "...and being overcome by sleep, he fell down from the third story and was taken up ________________." Acts 20:9

10. "As he drew near to the gate of the city, behold, a man who had _________________________was being carried out..." Luke 7:12

11. "In those days she [Tabitha] fell ______________and died..." Acts 9:37

Answers on page 22.



A Prayer

by Kathleen G. Soucoup

Let us seek the Power that lifts us up, which is stronger than all the things that hold us down. Let us pray.

O God, the Creator of us all, as we gather here to renew our strength, we praise You for Your commitment to us - You who are faithful even when we are not. You are there, waiting with love, for us to turn to You for strength.

You cover the earth with clouds, You prepare the rain for the earth, You make the grass to grow - You give all things their life and we praise You for it.

We seek Your forgiveness, O God, for those times that we become weary, cynical or bitter. We so easily slip away from all You have promised, and memory brings us remorse. Freshen our determination to be the people You would have us be.

Keep us mindful that You have given us free will and we are responsible for the choices we make. We pray that we, and those who govern us, will make decisions in accordance with Your wishes.

We give You thanks, O God, for the coming of summer and its change of pace with renewal of friendships, opportunities to travel; for the leafy branches and the roses that will bloom.

We pray for those who see roses only in the windows of a shop, and whose streets are not shaded by green trees but reflect only the glare of the sun on pavement; to whom summer only brings problems of unattended children and steamy days at work.

Keep us mindful that we were called by Your Son, Jesus Christ, to justice and compassion. And keep us mindful that You are with us, to uphold us, in any suffering we ourselves are called to endure.

Give us, God, loving hearts to reach out to others. We know, God, that it is impossible for us to meet the needs of ALL who hurt, nevertheless, we would ask that You open our eyes to see and our hearts to respond, remembering that Christ said that inasmuch as we do it for others, we do it for Him. For His sake, help us to be steadfast in our efforts. Dwell with us, O Lord, that our seeking may be rewarded with Your presence.

All this we ask according to Your promises, and in the name of Jesus Christ. Amen.

The Changing Face of Mission...

"Radicalized modernity" refers to the rapid pace of technological developments which produces a whole array of choices and a fragmentation of meanings, and what a challenge that is to the church both to be pro-active in processing change, and to construct communities of faith that are part of a history which is being shaped by the God who was, who is, and who will be forever.

Glen Davis

-Excerpt from "The Changing Face of Mission", an address presented to the Synod of Toronto/Kingston, October 19, 1993 in Knox Church, Sudbury by Glen Davis, General Secretary, Life and Mission Agency, The Presbyterian Church in Canada. #5 in a series of quotes.

Forward In Faith

From May 27th to 30th, 1994, WMS Council will meet at Knox College, Toronto, with delegates in attendance representing all of the Women's Missionary Society (Western Division). (The Council Executive will meet May 31.) Council considerations are a culmination of what has occurred during the past year in groups, presbyterials and synodicals as well as concentrated planning for the future.

Indeed, a considerable portion of the program is being directed to a "five-year-plan" which will analyze results of the recent poll soliciting opinions of the 'who, what, why, where and how' of the WMS and endeavour to chart a course for the future.

The subject of restructuring and staffing of regions within the Presbyterian Church in Canada, to be discussed at the 1994 General Assembly, will also receive attention by Council delegates. Your Commissioners to General Assembly might appreciate knowing your views on this important aspect insofar as it affects the WMS.

Our present Area Educational Consultants come within the scope of this topic which may also define the support available for work among the children and youth of the church (not to mention ourselves).

All of this ultimately pertains to the use of our resources and is of concern to all. Through the years we have faced changes in various areas and taken up new tasks, in partnership with the Church, and this will continue. To adjust requires dependence on Paul's words in Philippians, "do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God". Delegates to Council (and to General Assembly) need our prayers. We go FORWARD IN FAITH!

Marion Weldon, Treasurer

God's World

The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. Lamentations 3:22, 23

It happens every day...

the gift of morning,

by the dawn

unfurled.

The Lord's great

mercy

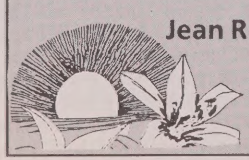
that bestows

a pristine way;

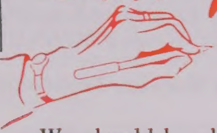
inciting praises

to His wondrous world.

Jean Rowat



Dear Friends



Beth and Jack McIntosh,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7
February 1994

We should be able to leave Japan for a one-year home assignment in North America by the end of March. That suggests all kinds of reunions missed by Jack over the past ten years, lots of laughter and tears and all kinds of story-telling. In body, we are aging well, with Beth's energy keeping her a step or two ahead of any simple sickness, and Jack's ticker back to handling the new norm of his daily activities.

That abundance of life which we have enjoyed, and the family times we have been able to share in this exceptional period of living out the gospel mission, became a constant source of encouragement. With Mira, Hideki and grandson Kent here in Osaka, we enjoyed the visits by Janette and Jeff from Vancouver in April, by David en route home from his U of Victoria MBA fieldwork in Malaysia over the summer months (luckily picking up a job at the Canadian Consulate in Osaka), and then, by Gwyneth with two of her classmates at McMaster over Christmas and New Years.

Life at Tatsumi continued to be a mixture of the mundane, the regular and the exceptional in the life of a congregation coming into its own. Not all have "hung tough" as the times have become rough with my resigning and calling a new minister. Goals and guidelines for the next stage of growth have been given first hearing, and informed the calling of a young pastor, Rev. Lee, Byun Yong, by the congregation at the Annual Meeting on January 16th.

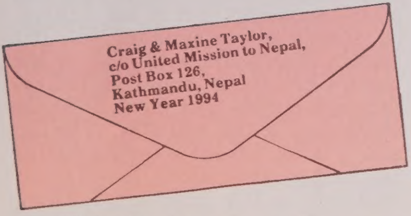
Beth's engagements over the past year reached new stages of fruitfulness, in personal and group experiences. Long years of sharing efforts at the YWCA led to appointment to the team of two from Japan at the U.N. Economic & Social Comm. of Asian Peoples (ESCAP) Symposium of NGOs on Women in Development, held in Manila. English teaching and communication skills development filled many days with lively conversations, and good stories for sharing at home. There was a lot of satisfaction enjoyed with the discussion group in publishing a second book, *Japanese Women Today*. The bonds of friendship meant a great deal to both of us as we shared the burdens of those in times of life crises.

Jack's responsibilities in the Korean Church and wider mission circles also came to full tide, heart "brake" or not. As chairperson of the Social Action Department of the Assembly, the work of "defining the moral tasks of the KCCJ in mission today, and enabling the commitments and enactments of the people involved, came together in a two-day national consultation in September".

Re: the court case, we await the decision on my appeal for reinstatement of my missionary residence status, revoked by Immigration authorities in 1986 because I refused to be fingerprinted as an alien in 1985. Three hearings before the last one were examinations of the mentality and means of the person in charge of the denial of extension of my status. In closure, the Immigration lawyers dealt with the arguments as shortly as possible, admitting that they would find no scholar who was willing to argue their case against the constitutional and international human rights standards which were upheld so competently by our key witnesses. Closing arguments by my four legal counsellors made the just solution clear to at least the jury of people who packed the court. The struggle of conscience behind the bench is open to reason, we hope, and to God's prodding, we know. Please put in a word of prayer on behalf of justice in the gates and courts of Japan!

In April and May, the KCCJ is sending the Arirang Chorus and some women leaders for a time of sharing the joys and hopes of being in mission together. Both of us will probably travel with them to facilitate the exchanges in Vancouver, Saskatoon, Winnipeg and Toronto areas. We look forward to the encounters and opportunities to be shared with family and friends in Canada.

Beth & Jack McIntosh



Craig & Maxine Taylor,
c/o United Mission to Nepal,
Post Box 126,
Kathmandu, Nepal
New Year 1994

This has been an exciting year for the Taylor family. Kathmandu International Study Centre (KISC) is an important part of all of our lives from various perspectives.

Andrew is in grade seven and enjoying his school life. As with all of our classes at KISC, they represent a number of countries: Canada, USA, UK, Australia and Maldives. Andrew has also become an enthusiastic clarinet player, joining his mother and sister in the church orchestra.

Shereen is at the equivalent of Canadian grade ten.... We enjoy her violin playing and she enjoys using her talents. She has also been learning to drive - an interesting challenge on the cow, bicycle, pedestrian and bus clogged streets of Nepal; not like on the rural roads of Alberta.

Maxine has had another musical year. She loves teaching music at KISC where many of the students are musical. As well as music classes to the 11 to 13 year old students, Maxine teaches a choir elective and a musical ensemble elective. Both of these groups often perform in the International Christian Church of Kathmandu which we regularly attend and where she often plays the piano. She has also recently taken over the leadership of the church orchestra. Another enjoyment is her sketching class at KISC. Recently they have been visiting many religious sites in the Kathmandu valley (there are thousands of temples!). Maxine, assisted by a Nepali colleague Henry has been diligently working on the KISC card catalogue for our 4000 volume KISC library, including putting it on computer.

I enjoy being Principal of KISC. The last year has seen challenges in staffing, curriculum and organizing resources. The little day to day challenges such as a recent morning with no electricity, no telephone and a broken down bus also encourage me to learn patience. Outside of school, I enjoy hiking and, with the arrival of the Maruti Gypsy in June, driving! Would you believe it takes 45 minutes to drive 15 km in Kathmandu on most days?

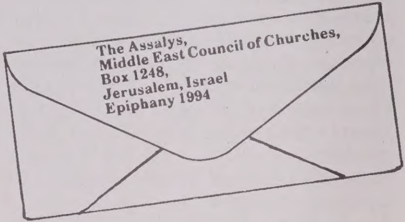
This last year has been packed with exciting family times. We all participated in school treks in March; Maxine and Andrew walking in Gorkha district, Shereen in the high alpine valley of Langtang, and myself in the relatively unvisited district of Lapchi Kang. We all had a ten-day family trek to Langtang Valley in October. The scenery was beautiful varying from subtropical forests at the lower elevations through temperate forests of maple, oak and rhododendron into fir and larch and finally above the 3500 metre elevation alpine meadows and glaciers. July we had a family holiday to Singapore and Malaysia. Beach huts and snorkelling on coral reefs were a great break.

Nepal is a fascinating place to work as it transforms from a feudal kingdom to a democracy. People have rising expectations that democracy means material prosperity for all, but are faced with the reality (as is North America) that free enterprise economies really mean rising prices and an increasing disparity between the rich and poor. The monsoonal floods in July did tremendous damage, but as in the economic sphere, we are impressed by the ability of the people to cope with difficulties and especially to rally to help their fellow countrymen.

UMN is always faced with the challenge of doing development work from a Christian perspective. How do we help the poorest of the poor? What areas of work will help the marginalized people of Nepal acquire skills to ensure an adequate lifestyle? Non-formal education, basic medical care, primary education training, forestry assistance at village levels and small scale hydro-electric projects are all examples of Christian work done in the name of Jesus Christ.

In early August we will be returning to Canada to enable Shereen to take grade 11 and 12. I will probably return to Nepal until Christmas as we are hoping for a new KISC Principal for January 1995. We look forward to seeing many of you in 1994.

Love to all,
Maxine, Craig, Shereen & Andrew Taylor



The Assalys,
Middle East Council of Churches,
Box 1248,
Jerusalem, Israel
Epiphany 1994

Greetings from Jerusalem!

Our time here thus far continues to be...'challenging'. The only certainty about Jerusalem and life in the Occupied Territories is that there never seems to be a dull moment, bringing to mind that Chinese curse, "May you live in interesting times!"

After a 'challenging' start through one year of major adjustments, we finally feel settled in. The first few months were characterized by the anticipated complications, plus unexpected cold in our unheated apartment, pregnancy, Christmas in Bethlehem with most of the local Christians under military-imposed curfew and more of those challenges in the ministry. The flip side was the advent of spring during the Easter celebrations, learning acceptance of the inherent difficulties/challenges in ministry here and the arrival of our baby.

Born between the Eastern and

Western Feasts of the Annunciation, he checked in at 8½ pounds, slightly exceeding the previous Assaly high set by Justin. The celebrations of new life were for us capped on Easter eve in the immersion baptistry of St. George the Martyr Cathedral, with Bishara Matthew baptized with his Arabic Christian name meaning Good News or Annunciation.

Justin, who will soon be three years old is attending nursery school. Nancy "homeschools" Kristi and Benjamin during the incessant disruptions of their schools caused both by strikes protesting the occupation and by the continuing ten-month-old closure of Jerusalem, where their schools are, from the West Bank where we live.

Gran Assaly joined us for Christmas, preceded by a family vacation together in Jordan and Lebanon. ...We tried to see as much of the country as we could in three days. We travelled to the devastated south of Lebanon, the so-called "Security Zone" occupied by Israel, taking Robert's mother to her parent's birthplace. The priest in the nearby town drove us to the village during a break in the shelling by Israeli tanks. We barely had time to notice much of the village, beyond the pleasant and helpful Norwegian U.N. peacekeepers stationed in and around it, before the shelling started again and we had to return to the town. It was a wonderful experience nonetheless for us all to finally be in the place on the slopes of Mt. Hermon that we have heard so much about from Robert's grandmother. We were saddened however to hear a couple of days later that Israeli tank shells killed one of the Norwegians.

Life in Jerusalem has been very difficult at times yet also very rewarding. We are slowly learning the local customs and language and have made new friends. Robert's work continues to be 'challenging'. Hosting many pilgrims and delegations here, affords the opportunity to meet people and make many friends from different countries while helping them come into contact with the local church here and the harsh reality in which it exists.

The political situation seems not to have improved very much since the signing of the Declaration of Principles in September. The Israeli military occupation of the West Bank and Gaza Strip remains much the same as before with constant daily harassment from the military and Jewish settlers. Violence seems to have increased on both sides with killings of Palestinians and Jews. Illegal settlements are expanding rapidly in the Occupied Territories and land confiscations by the Israeli military continue, contrary to the ostensible spirit of the Declaration.

The recent addition of snipers, barbed wire and watchtowers at the checkpoints preventing many West Bankers from entering occupied East Jerusalem also suggests a stiffening of Israeli intentions.

It's not difficult to understand the despair here when, other than new barracades, nothing concrete has been achieved yet. Time sees the passing of agreed dates for the beginning of Israeli military withdrawal and yet again there is not so much as a peep from the powers, Canada included, which support Israel's continued violations of international agreements.

We are looking forward to returning home together... for some deputation time. We thank you for your prayers and pray that God may bless you all.

Love, in Christ,
Robert & Nancy Assaly

Inner Shell

by Katherine Allen

"When the righteous cry for help, the Lord hears, and rescues them from all their troubles. The Lord is near to the brokenhearted, and saves the crushed in spirit. Many are the afflictions of the righteous, but the Lord rescues them from them all." Psalm 34:17-19 (NRSV)

Have you ever stooped to pick up a seashell when walking on a beach? As you rub it between your fingers, you'll notice the texture varies depending on the type of shell. The shell that is smooth on the inside and rough on the outside reminds me of ourselves.

If you look at the outside of the Cockle shell, the lines begin at the narrow end and spread out in a fan shape to cover the entire shell. As it is tumbled in the sea, it is separated from the other half giving it more freedom. Yet, it is alone because of its disconnectedness.

When the shell is whole the little creature inside is protected from many obstacles, such as predators looking for food. It stays inside the shell to hide from these obstacles.

People sometimes build an inner shell to protect themselves from being hurt or getting too close to others. This makes it hard to reach out and give the kind of nourishment that person may be needing.

The shell represents security, and we need to open the shell to see the layers of matter in order to focus on healing the inner being. It is so easy to curl up within the warmth of the shell for protection. Yet, once the inner shell is reached, many wonderful things can happen. We can remove the outer shell by doing away with the fears and brokenness of the inner self. A beautiful world of freedom will have been discovered. Once the shell is open an appreciation of nature, the joy of friends, or acceptance of ourselves will overflow within us.

Sometimes it is a struggle to reach that inner shell. But once the pain and anger are overcome, we can lead a more balanced life. Through prayer and focussing in on our inner needs and insecurities, this shell can be healed and become whole.

We are as fragile as a seashell, with the slightest injury, we can break into many pieces.

HONORARY MEMBERSHIPS 1993

A
Aicken, Marie
Brigden, Ontario

B
Barten, Roy (Mrs.)
Vankleek Hill, Ontario

Bennett, Nancy
Dundas, Ontario

Bernache, Verna
Bidgood, Olive
Port Colborne, Ontario

Bridges, Helen
Exeter, Ontario

Buie, Barbara
Stayner, Ontario

C
Campbell, Gladys A.
Glencoe, Ontario

Carter, Audrey
Leaskdale, Ontario

Chamberlain, Elsa
Nobleton, Ontario

Cook, Janet
Dresden, Ontario

Crawford, Violet
Port Colborne, Ontario

D
Duns, Ruby
Caledonia, Ontario

F
Foreman, Floy (Mrs.)
Exeter, Ontario

G
Grant, Helen
Maxville, Ontario

H
Hanham, Gladys
Port Colborne, Ontario

Harrison, Evelyn
Harrison, Helen
Uxbridge, Ontario

Haslam, Sandra
Dresden, Ontario

Huston, Gladys
Ripley, Ontario

J
Jackson, Larry (Rev.)
New Westminster, B.C.

Johnson, Marjorie
Caledonia, Ontario

Jones, Hazel
Calgary, Alberta

L
Learn, Lois
Exeter, Ontario

Lee, Mary
Port Colborne, Ontario

Lee, Myra
Chateauguay, Quebec

M
MacDonald, Marie
Port Colbourne, Ontario

Marshall, Noreen
Willowdale, Ontario

Michaux, Doris
Salmon Arm, B.C.

Murray, Eva
London, Ontario

Mc
McKillop, Margaret
Dutton, Ontario

McLagan, Jean
Calgary, Alberta

McLean, Marjorie
Lucknow, Ontario

McWhinnie, Beverley
Etobicoke, Ontario

N
Nugent, Oliver (Rev. Dr.)
Abbotsford, B.C.

P
Pryde, Hazel
Exeter, Ontario

R
Richards, Ruth
Penhold, Alberta

Rintoul, Norma
Whitechurch, Ontario

S
Simmons, Edna
Exeter, Ontario

Stapleton, Arlene
Victoria, B.C.

T
Thomas, Patricia
Port Colborne, Ontario

Treanor, Lydia
Streetsville, Ontario

W
Watson, Elizabeth
Durham, Ontario

Wilkie, Mary
Paris, Ontario

Wingeat, Myrtle
Morrisburg, Ontario

NEXT MONTH: CERTIFICATES OF RECOGNITION

Remember...

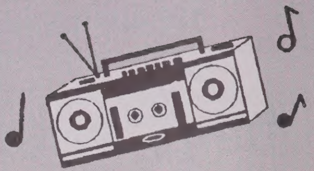
COUNCIL 1994

May 27-30

Knox College,

Toronto, ON

CELEBRATING YOUTH



Youth in Mission: Nicaragua '93

Nicaragua '93 was an experience I will never forget. During the three weeks, I learned more than I would have in three months at school. The first week was geared around exposure to the country. We visited many organizations and learned of the social, political, and economical state of Nicaragua. This was definitely information overload, but the notes we took proved to be essential tools for our presentations when we returned.

The second week we had a chance to do "hands-on" mission. Although this week was the most demanding, both physically and mentally, it was also the most rewarding. Working with Habitat for Humanity and the community of El Bluff, I experienced the continual grace of God. The work I was doing was not only to help the people of El Bluff, but a chance to serve alongside my brothers and sisters in building God's kingdom. To have a part in that was thrilling.

During the last week, we visited more communities and helped vaccinate cows and plant trees. We were also given a chance to build relationships with the local people by sleeping in their homes. The people always welcomed us with wide open arms.

One of the last places we visited was the PREPA. The PREPA is a preparatory program for students wanting to go on to higher education. Although they were students just like us, we realized as they shared with us their reasons for continuing their study, that their motivation and thanksgiving was at a level that was incomparable to ours. Their testimonies inspired me to study harder with continual thanksgiving.

Someone told me that trying to explain in words the drama and excitement of a baseball game can be boring; or that trying to explain the nuances and strategies of the game can be confusing. The only way to explain is to take someone to a big league game. For me Nicaragua was the big league game that gave me a chance to "go, see, and do" as the gospel calls us to.

- Written by Linda Park, Montreal, Quebec, a graduate student in Child Studies at Concordia University. Linda is a member and Youth Advisor of the Korean Presbyterian Church in Montreal.

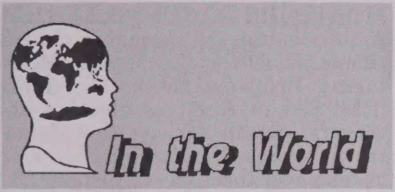
Answers to Puzzle - page 12

ACROSS:

1. blood
2. cripple
3. speak
4. viper
5. dead
6. withered
7. dysentery
8. deceitful

DOWN:

1. lame
2. demons
3. ear
4. paralysed
5. leprosy
6. fever
7. blind
8. death
9. dead
10. died
11. sick



INTERNATIONAL FORUM - TAIWAN

An historic ecumenical international forum was successfully held in Taoyuan, Taiwan from 22-25 February 1994. Sponsored by the Presbyterian Church in Taiwan (PCT), 28 participants representing a variety of church organizations and world ecumenical agencies, fifty PCT representatives and Taiwanese invitees met to consider the forum's theme: "Taiwan - Its International and Ecumenical Status and Role".

Manifesting a common faith in the lordship of Jesus Christ, the participants worshipped together and engaged in Bible studies. They heard testimonies of faith and eloquent theological articulation of the life and witness of the PCT. They also challenged each other to be open to draw on the rich and diverse spiritual resources of the world church. In the opening worship, PCT Moderator, Rev. Y. J. Chuang, reminded the participants of the PCT Confession of Faith.

General Secretary of the PCT, Rev. C. S. Yang, delivered a keynote presentation entitled "The Presbyterian Church in Taiwan Looks to the Future of Taiwan from the Basis of Faith."

During the presentation and small group discussions Taiwanese participants expressed their deep concern about the future and status of the people and the church in the community of nations and the ecumenical movement. They also emphasized their desire to intensify their significant role and contribution in this international arena. In keeping with ecumenical tradition the participants reiterated their commitment to engage in dialogue for the mutual up-building of the body of Christ.

The forum's appreciation of Taiwan's rich cultural mosaic was tremendously enhanced by an evening of entertainment. A choir of blind people sang a selection of folk songs in Hok-Lo. A dramatic comedy was presented in Hakka. Samplings of the songs and dances of seven different aboriginal tribes were beautifully performed by aboriginal seminarians.

Participants recognized that the status of Taiwan is inextricably intertwined with international politics. On the other hand, the story of Taiwan, the aspiration of its people and the life and witness of the PCT have yet to receive an international hearing. A small and welcome beginning has been made in this forum. The participants recognized the PCT as a full member of the ecumenical community and stressed the need to continue to address the issues raised by the PCT in a Christian spirit of justice, love and dialogue.

ICON DEALER KILLED

Berlin - Two icon dealers in Berlin have been murdered in the last two months and local police are warning the city's two dozen icon galleries to take extra care with security, according to the *European*, a newspaper published in London. In January Avraham Gleser, a Russian Jew, was shot dead in his gallery on the Kurfürstendamm. In December Vitali Liachovsky, a German of Russian origin, was killed in his flat. According to the report, police believe that both murders were carried out by Russian mafia and that Gleser was killed after refusing to pay protection money to those supplying icons from Russia. [EPS]

COMPENSATION - RESIDENTIAL SCHOOLS

February 28, 1994 (Ottawa) - Ovide Mercredi, National Chief of the Assembly of First Nations, today announced the formation of a National Committee that will investigate "compensation for the harms and human rights violations that were inflicted on First Nations as a result of the Federal Government's policy on Indian residential schools".

This Committee will assist to "fulfill the hope for a better future which was invisioned and mandated by the Chiefs in Canada". The impact of the Government of Canada's policy regarding residential schools on First Nations will be documented. A comprehensive compensation package will be developed, which will include a public apology to all First Nations.

The Committee, to be chaired by the National Chief, will look at the federal residential schools' policy, "which was a deliberate attempt to assimilate First Nations through education and religion".

As 1994 is the International Year of the Family, it is appropriate that the Canadian government recognize the grave injustice this policy has had on First Nations, the effects of which are still encountered.

"The effects of this policy," noted Mercredi, "can be seen in the high rates of dysfunction among First Nations families and communities, the loss of traditions and culture, the loss of parenting skills, and the alarming rates of abuse, suicide and violent deaths among First Nations."

For futher information, please contact Larry Whiteduck or Elizabeth Sinclair, Assembly of First Nations at (613) 241-6789.

MONITORS TO SOUTH AFRICA

Approximately 15 Canadian church people joined the Ecumenical Monitoring Program in South Africa (EMPSA) in April as election observers. South Africa's first democratic, non-racial elections were to be held over three days, April 26-28.

The group will be in South Africa for approximately one month, from April 7 to May 6. The Canadians will be part of an EMPSA observation team made up of about 320 people from around the world, and will join their efforts with those of several thousand foreign and South African observers and monitors organized by governments and non-governmental organizations.

Canadian participation in EMPSA is facilitated by the Canadian Council of Churches and the Inter-Church Coalition on Africa. The Canadian International Development Agency (CIDA) will assist the churches' observation efforts with funding for the election period.

In South Africa, Christians from around the world have come in groups of about 20 at a time to monitor violence between different ethnic and political factions, and to accompany those who work for peace.

Among the monitors is Ijeoma Ross, Saint John, NB, representing the Presbyterian Church in Canada. [CCC]

Wanted:

Information about persons who served in Taiwan before and after World War II (prior to 1965) especially those who experienced Japanese law.

Relatives please contact student working on M.A. thesis:

**Grace Kunhui Ku,
176 Canden Crescent,
London, ON N5X 2J7
Phone: 1-519-660-0751**

WMS (WD)
1994

FOCUS

INTERNATIONAL MINISTRIES

India - Pauline Brown
Middle East - Robert and Nancy Assaly and family
Caribbean - David Villalonga and family
Mozambique - Robert Faris

CANADA MINISTRIES

New Communities of Faith
Kings Church, New Minas, NS
Cariboo House Church, BC
Comox-Courtney New Church Development, BC
Barrhaven New Church Development, Ottawa

University Chaplaincies
University of Prince Edward Island, Charlottetown
University of New Brunswick, Fredericton
McGill University, Montreal
Carlton University, Ottawa
University of Guelph
Brock University, St. Catharines
McMaster University, Hamilton
University of Western Ontario, London

Brochures are being prepared describing these ministries (two on Canada Ministries and two on International Ministries)

Women's Missionary Society, W.D.

Concerns
Canada

in co-operation with
The Centre for Continuing Education, McMaster University
presents

THE 35th ANNUAL INSTITUTE ON ADDICTION STUDIES
"Family and Community: Surviving the 90's"

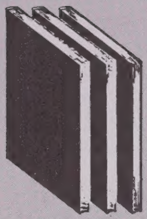
JULY 17-22, 1994
LOCATION: McMaster University, Hamilton, Ontario

CONFERENCE HIGHLIGHTS:
KEYNOTE ADDRESS:
"Engaging the Troubled Family: Toward Effective Models of Treatment"
Dr. Wilfred A. Gallant,
School of Social Work,
University of Windsor

This year's Institute features a specialized workshop for clergy entitled:
"Addiction Counselling Issues for Clergy and Church Workers"

The Institute may be used as a credit towards the Addiction Studies Diploma Program offered by the Centre for Continuing Education, McMaster University. Credit hours with the Addiction Intervention Association can also be earned.

For more information,
please contact:
CONCERNS, CANADA
4500 Sheppard Ave. E., Suite H,
Agincourt, Ontario M1S 3R6
Tel: (416) 293-3400
Fax: (416) 293-1142



BOOKS

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COUNTING THE WOMEN: A BOOK OF SERMONS, *edited by Dorcas Gordon and Margaret MacNaughton. Price $13.00 (until end of August); $15.00 (from September 1). Available from WMS Book Room and Resource Distribution Centre.*

1991 was the 25th Anniversary of the ordination of women in the Presbyterian Church in Canada. "Catch of the Day? Soul!" is the "catchy" title of one of 15 sermons submitted by women in ministry for a book of sermons published in celebration of that Anniversary. The sermons are as interesting and imaginative as the titles. There are many different styles. For example, one of the sermons gives a poetic version of the story of Bathsheba and David - another takes the form of a dialogue with the three participants speaking from the congregation. I do not recall many three-point sermons.

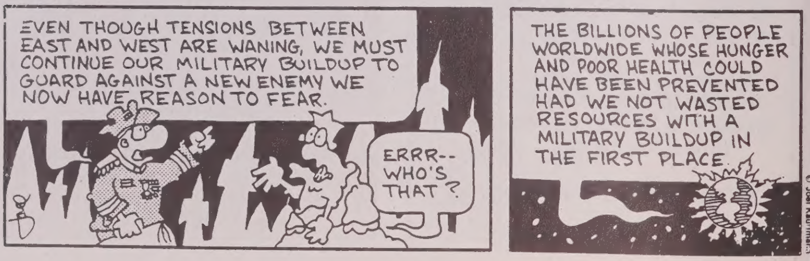
The first sermon in the book, entitled *Not Counting the Women,* was preached at the Church of St. Andrew & St. Paul in Montreal by Alison Stewart-Patterson in February of the anniversary year. Alison died of cancer in March 1992. As they read her words, those who knew her will hear again her lovely voice and see her delightful smile.

In the final sermon, entitled *In Memory of the Unnamed Woman*, Roberta Clare challenges us to remember the stories of women in the Bible and in history. She also gives us glimpses of "The Women's League" whose story she is determined to research and tell. Having already heard a paper she gave on this subject, I eagerly await her book.

Your Christian faith will certainly be enriched in reading these sermons and you will have the added bonus of having a souvenir of the 25th Anniversary of the church's decision to recognize women's ministry.

Lois Klempa

Pontius' Puddle


EVEN THOUGH TENSIONS BETWEEN EAST AND WEST ARE WANING, WE MUST CONTINUE OUR MILITARY BUILDUP TO GUARD AGAINST A NEW ENEMY WE NOW HAVE REASON TO FEAR.
ERRR-- WHO'S THAT?
THE BILLIONS OF PEOPLE WORLDWIDE WHOSE HUNGER AND POOR HEALTH COULD HAVE BEEN PREVENTED HAD WE NOT WASTED RESOURCES WITH A MILITARY BUILDUP IN THE FIRST PLACE.
© Joel Kauffmann

"I" - Witness

Miracle in Hong Kong

For months we'd been planning our trip back to Canada and the eventful day had finally arrived. John and I, with our friend Joe who was helping with the luggage, left for the airport in a Hong Kong downpour.

The rain was falling in torrents when our taxi driver pulled into the queue at the departure level of Kai Tak Airport. As we jumped out, the Cantonese driver seemed to indicate that he would pull ahead under the overhang so we could remove the luggage without getting soaked. Imagine our horror when he not only pulled ahead but slowly drove off with our three suitcases and carry-on bag containing money, passports and airline tickets.

Joe, reacting quickly, ran down the road after the cab with arms flailing and was soon lost from view in that crowd of taxis, umbrellas and people. John had the presence of mind to memorize the licence number of our runaway taxi and took off in search of the police. I stood in a daze on the sidewalk. "God, this can't be happening to us but if it is please bring that taxi back."

John returned saying the police were alerted to find the missing taxi. That could take hours and by this time we had only one hour left to catch our plane. Thinking the driver might have gone to the arrivals area in search of another fare, John went in that direction.

But where was Joe? He'd jumped into another cab with the words, "Follow that taxi." And, like something out of a movie, the chase began. When the road divided Joe said, "Turn left," although he'd already lost sight of our runaway driver. Soon two lanes of traffic became four and there were dozens of identical red taxis on the road. Joe suddenly shouted, "That's him!" And when the suspect taxi stopped for a traffic light he apprehended it. Our bags were still there and the driver's explanation in Cantonese all the way back to the airport seemed to indicate that he wasn't a thief, only forgetful.

I was still standing stunned at the departures' entrance when the miracle happened. Suddenly Joe was grinning at me through the rain-streaked windows of a cab and I knew we were going to catch our flight after all.

Lois Kurtz,
Kitchener, ON

- Lois and John Kurtz lived in Hong Kong for four years. John was Pastor of Union Church, an international, interdenominational, English-speaking congregation.

Send your contribution of up to 500 words to: Editor, Glad Tidings, 50 Wynford Drive, Don Mills, ON M3C 1J7. We look forward to hearing from you!

In the Society

PRESBYTERIAL

The Annual Meeting of **Saskatoon** Presbyterial was held at St. Andrew's Church, Saskatoon, Saskatchewan on February 26, 1994. Co-presidents, Yoka de Bruijn and Dineke Kraay presided.

Rev. Jim McKay led worship on the theme *Called to Hope*. Donna Wilkinson, AEC led a Bible Study on faith. The morning program concluded with a short meditation by Eleanor McKinnon.

The afternoon session opened with worship conducted by Merle McGowan. Gladys Alary assisted at the piano. Donna Wilkinson installed the new executive and showed slides on her recent trip to Guatemala and Nicaragua. The meeting closed with worship led by Daisy Ritchie.

Chatham Presbyterial held their Annual Meeting on January 13 at the Presbyterian Church in Valetta, welcomed by Rev. Peter DeJong.

The women of Valetta and Carolyn Reid of Leamington led the devotions. The theme was *Trust, Faith and a Drink of Water*. Bessie Robertson introduced the topic and read the scripture John 4:3-30. Connie Brown and Shirley Reid narrated the story of Jesus and the woman at Jacob's Well in Samaria.

Asking us to sit back and relax, Carolyn Reid took us on an imaginary visit back to Sychar, in Samaria. In our minds we approached Jacob's Well to find one woman talking animatedly with many women who had previously shunned her.

Laura Brownlee led a memorial service and Isabell Warwick of Windsor gave mission profiles.

A discussion followed concerning the direction of WMS, and what changes we would like to make.

The afternoon session opened with a sing song and the video "A Matter of Interest" was shown.

The new officers were installed by Mrs. Peter DeJong.

For Such a Time as This was the theme for the 80th Annual Meeting of **Ottawa** Presbyterial held at Erskine Church, Ottawa, Ontario February 19. Hymns and a sing-song were conducted by Dianne Nickerson and Diane Walford. We learned a Caribbean song, "Come Lord Jesus".

A welcome was extended by Jean Philips, Mission Fellowship, Erskine Church. Guest speaker, Kathy Grant Mahon, spoke on the work of the Church in Jamaica.

The meeting divided into groups and discussed ways to help the WMS grow.

Geralyn Pluim gave a report of her trip to Guatemala last year with Youth In Mission.

Rev. Duncan Kennedy, Moderator, Ottawa Presbytery and Rev. Cedric Pettigrew, Erskine Church installed the new officers, and led the Communion Service.

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The 80th Annual Meeting of **Westminster** Presbyterial was held February 16th at St. John's Church, White Rock, B.C. The theme was from Romans 8:28.

Rev. John Bodkin of St. John's conducted the worship service using the theme in his address. Psalm 51 was read responsively.

President Nancy Bell constituted the meeting. Synodical president Yvonne Calderwood brought greetings.

The Ladies Retreat to Camp Douglas in June, was reported on by Laurie Jackson, and a poem about it by Zena McKay was read.

The WMS of St. John's served lunch followed by a hymn sing. The "In Memoriam" was read by Margaret Nichol.

The women of St. John's presented a short, humorous skit.

The officers for 1994-95 were installed by Yvonne Calderwood.

The Annual Meeting of **Stratford-Huron** Presbyterial was held in St. Andrew's Church, Stratford, Ontario on February 22. The theme was *Time for Mission.*

Following the call to worship by president, Robina Alexander, Listowel, devotions were taken by Barbara Rivers and Margaret Sharp of Seaforth.

Verna Willows welcomed everyone on behalf of St. Andrew's Emily Garden Auxiliary. Greetings from the church and from the Presbytery were brought by Rev. James Dickey.

Margaret Greig, London, AEC, led in a Bible Study based on the strengths we can give to and also receive from each other.

Following lunch, Verna Willows led in a Hymn Sing with Lois Kipfer at the piano. Karolyn Gagnier sang a solo accompanied by Earl Clark.

Shakespeare WMS took the afternoon devotions with Marion Marshall and Marjorie Irvine giving the scripture, devotional and prayer. Robina Alexander introduced guest speaker, Leslie Switzer, Kirkton, who along with Stephanie Cox and Jon White organized "Light the Way", Children's Fund Intern'l.

Jeanette Laing and Grace Campbell, Shakespeare, conducted the In Memoriam. Margaret Greig installed the officers.

Feed My Sheep was the theme of **West Toronto** Presbyterial's 80th Annual Meeting, held in Bonar-Parkdale Church on February 19. President Beverley McWhinnie opened the meeting and Mary Maclellan conducted worship.

Susan Cooper sang a solo, "The Lord is My Shepherd". Mrs. McWhinnie led in prayer. She presented an Honorary Membership Certificate to Lorna Henderson.

Greetings were brought from Rev. George French, Moderator of West Toronto Presbytery; Kay Cowper, President of Council; Jean Dancey, President of Toronto-Kingston Synodical; Noreen Marshall, President of East Toronto Presbyterial; and Lynda Reid, AEC.

Mrs. Cowper installed the officers for the coming year. The speaker was Catherine McMullen who told of her work in the Punjab, India.

The 80th Annual Meeting of **Brandon** Presbyterial was held in First Church, Brandon, Manitoba on February 16 with Gloria Kennedy, President, presiding. Members joined the Presbytery, meeting at the same time, for Communion led by Revs. M. Mullin and D. Wilson.

Guest speaker was Joyce Hodgson whose topic was "Making the World Safer for Children". She gave some very graphic illustrations of the way children are exploited in many parts of the world.

Gloria's son John and his wife

Annette entertained the group at lunch time, with songs relating to the theme of the meeting *Family Diligence* in keeping with the "Year of the Family".

Rev. Blake Carter, AEC conducted the Memorial Service and installed the 1994 officers.

The Annual Meeting of **Waterloo-Wellington** Presbyterial was held in Knox Church, Guelph, Ontario on February 7, 1994, using the theme *Responsibility of Membership*. Rev. Donald Pollock of Knox gave the meditation, and Hilda Peterson welcomed everyone, noting events the congregation were celebrating for their 150th anniversary.

Lois Stockton sang two solos accompanied by Marion Baiers. Jean Dancey, president of Toronto-Kingston Synodical, brought greetings. An "In Memoriam" service was conducted by Ann Endicott, Guelph.

Jean Copeland introduced guest speaker Lois Powrie, who gave many practical pointers on how to be an effective member. Since her retirement from the national WMS staff, Lois has made her home in Mount Forest. She has become an active asset to this Presbyterial, joining the 1994 executive as Adult Secretary.

Lenora Arbuckle, President, and the rest of the executive were installed by Lynda Reid, AEC.

On February 11, **Edmonton-Peace River** Presbyterial celebrated their 80th Annual Meeting at First Church, Edmonton, Alberta. The theme *Past-Present-Future*, Philippians 3:13b,14, was illustrated by a display of our past history, present mission involvement, and what the future holds for our Presbyterial.

Rev. Betty Marsh, Associate Minister, whose mother organized the WMS in Chauvin, conducted "A Service of Word and Song" in her message "God Completes". Millie Freeman, President, conducted the business. Norma Proudfoot, Synodical President brought greetings.

Following lunch, Catherine McMullen spoke on work in India and the people of that vast country.

Isabel McRae, Synodical Treasurer, installed the new officers for 1994. Catherine Leadbetter, the new president adjourned the meeting, and Anja Oostenbrink, AEC, pronounced the benediction.

The 80th Annual Meeting of **Superior** Presbyterial, was held in First Church, Thunder Bay, Ontario on February 19, the theme *Through Open Doors*, Philippians 3:13,14. A Communion Service conducted by Rev. Keith Boyer was held jointly with Superior Presbytery.

The business session, presided over by Kay Greer, was opened with a song entitled "Eighty Years of Caring-Sharing", the words being written by Signe MacKay. (See page 11 of this issue.) Special guest, Jean Campbell, Manitoba and Northwestern Ontario Synodical President, urged us to be involved in matters outside our little domain.

Other special guests Lynae Grace and Carla Rydholm showed slides of their visit to El Salvador last March.

The Memorial Service was led by Ivy Cooper and Kay Whitefield of Calvin Church.

Rev. Blake Carter spoke about the future of the AECs.

Jean Campbell installed the officers for the coming year. Isabella Hunter of St. Andrew's, Thunder Bay, was installed as President. In honor of the occasion a "Congo line" was formed to escort her to her chair.

Margaret McCutcheon of Lakeview church closed with prayer.

LOCAL

Edith Yule, who held a Life Membership Certificate in the WMS passed away January 16, 1994 in her 103rd year. She and her husband Alexander, who predeceased her, came to **Ingersoll**, Ontario in 1930 where Mr. Yule had been appointed Manager of the Bank of Montreal. They raised four sons.

As well as being an enthusiastic promoter of WMS Mrs. Yule was a diligent worker in the Ladies Aid and a leader in the Mission Band group, all within the role of her membership at St. Paul's Church. Aside from her church involvement, she was interested in the life of the community as well. She participated actively in both the Shakespearean and Book Clubs of Ingersoll and was a member of an I.O.D.E. chapter.

Although she had been apart from the church and the town for the last several years, her 100th birthday celebration and her funeral service were held at St. Paul's where she spent many years in devoted service.

ANNIVERSARY

The Dr. Margaret Strang Auxiliary WMS of **First** Church, **Chatham**, Ontario celebrated its 60th Anniversary on February 22. It was founded by Marion L. Fletcher, with a group of eight young girls and named for Dr. Margaret Strang, a young missionary doctor who practised in the Peace River District.

President, Lenore Fletcher welcomed members and guests to the celebration. Following grace by Rev. Evelyn Carpenter, a pot luck supper was enjoyed by all.

Among the former members and former WMS Goforth Auxiliary members were special guests Fred and Dora Fletcher, son and daughter-in-law of the founder, and Charter members Jean Thompson and Edna Klopfer who conducted the worship service. Margaret Vanstone read a poem she composed as a tribute to the Auxiliary's last 60 years.

Guest speakers were Marion and Lloyd Brown, who showed slides on their travels in the Caribbean. Marion is a Past President and member of the Auxiliary.

IN REMEMBRANCE

Mrs. Thelma McConnell,
Willa Silmser,
St. John's, Cornwall, Ont.

Mrs. Florence Duffield,
Maisonneuve-St. Cuthbert's,
Montreal, Que.

Mrs. Tressa Nurse,
Morewood, Ont.

Mrs. Margaret Gribben,
Mount Pleasant, Ont.

Mrs. Edna Flintoft,
First, North Pelham, Ont.

Miss Madeline Sinclair,
Knox, Oshawa, Ont.

Mrs. Helen Cosens,
St. Paul's, Oshawa, Ont.

Mrs. Ann Roberts,
Westminster, Ottawa, Ont.

Mrs. Isabelle Vollett,
Mrs. Christine Zeck,
First, Portage la Prairie, Man.

Miss Isabel Anderson,
Leaside, Toronto, Ont.
(formerly Riverdale; long time friend of Joy Randall's family)

Mrs. Eugene Hickling,
Mrs. Mary Irwin,
St. Andrew's-Chalmer's,
Uxbridge, Ont.

Mrs. Anna Johnson,
St. Andrew's, Victoria, B.C.

Lucie Phripp,
Winnipegosis, Man.

The Difference

I got up early one morning
and rushed right into the day:
I had so much to accomplish
That I didn't have time to pray.

Problems just tumbled around me
And heavier came each task,
"Why doesn't God help me?" I wondered.
He answered, "You didn't ask."

I wanted to see joy and beauty
But the day toiled on gray and bleak.
I wondered why God didn't show me,
He said, "But you didn't seek."

I tried to come into God's presence:
I tried all my keys at the lock.
God gently and lovingly chided,
"My child, you didn't knock."

I woke up early one morning,
And paused before entering the day:
I had so much to accomplish
That I had to take time to pray.
- author unknown

- Thanks to Helen Beaugrand, Penticton, B.C.

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This issue:

1994-1995 Study theme: AFRICAN CHURCHES SPEAK

Glad Tidings

June/July 1994

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Glad Tidings

JUNE/JULY 1994 **Vol. 70 No. 6**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo taken outside Alexandra Church, Transvaal, South Africa by Glenn Inglis, member PWS&D Committee.

Geographic Study Theme 1994-95: **"African Churches Speak"**. Watch for more in upcoming issues **plus** the General Theme: **"Making the World Safe for Children"**.

Guest Editorial...

by Ijeoma Ross

I was standing under the African sun monitoring April's South African elections and being laughed at. Some of the women waiting in line to vote for the first time were snickering behind their hands. Others were laughing outright.

They stood there in their finest traditional clothes. This was a festival, a celebration. They had dressed up to cast their ballot in their country's first all-race election. Their hair was pulled back from their faces, wrapped around disc-like frames on the back of their heads and covered with colourful scarves. Down their backs they were wearing a bright blue or purple cloth and long loops of white beads which acted like a weight, the bottom almost hitting their heels. Over their pleated leather under-skirts they were wearing cotton skirts or brightly patterned towels wrapped around their waists. It was a beautiful sight.

In comparison, dressed in my heavy walking shoes, pants, cotton shirt and oversized blue vest with International Church Monitors for Peace printed on it, I must have looked rather odd.

We were far out of the spotlight, beyond the glare of most international attention, further into the country than electricity had reached. This was traditional Zululand.

One polling station had two separate lineups - one for men, the other for women. At another station, the people were lined up in their age groups, young mothers with their babies on their backs, unmarried women, all topless, stood together, the young men, in from herding the cattle, were loitering in a group. This regimented society is what gave the Zulus the discipline to defeat the British imperial army in the last century. The fundamental structures of Zululand are the same as they were 100 years ago.

Yet this society exists beside modern white farms with up-to-date irrigation systems and cities with computers and fax machines. The reality of apartheid is that South Africa is both part of the western or northern world and very much part of the southern, developing world.

With its historic election behind it, South Africa now begins the challenge of combining the dignity and values of traditional society with the advantages of modern life. It joins the rest of Africa in the struggle to merge the best of both worlds to allow their citizens to follow their own path to development.

Love, Frustration, and Tired Souls

by Clara Henderson

(an excerpt of an article from "A Woman's Perspective",
Issue 26, November 1993)

At yet another music workshop, I found my frustrated and tired soul once again in need of illumination. The workshop took place during October, the hottest month of the year in a rural village in the Shire Valley, the hottest region of Malawi.

It was the end of a long, hot, week, the workshop was over, and I was anxious to get back to the cool highlands of Blantyre. During the workshop when I hadn't been teaching, I had spent most of my time by the village well soaking a cloth in water and pouring it over my head. I had been constantly thirsty.

We had said our farewells and were almost ready to leave for Blantyre when my colleague decided to take the opportunity to hold a business meeting with presbytery officials. Since the meeting didn't pertain to music I sat outside the church under a tree waiting for it to end so we could go home.

I could hear the lively chatter and singing of the women's guild in the distance as they cleaned up and washed dishes from the lunch they had prepared for us. I wondered how they could possibly have such energy and enthusiasm when it was so hot. The heat did nothing to extend my patience and, the longer I waited, the more annoyed and frustrated I became.

Presently, one of the members of the women's guild approached me with a note in her hand. At times, when I visit rural areas I am asked for help in various ways. I usually don't mind having the opportunity to share what I have with others but at this point in time I wasn't in a positive frame of mind and the thought of being asked for something irritated me.

She would probably ask for help with her children's school fees or perhaps for help with some clothes. Whatever it was, I didn't want to deal with it. I didn't feel like being diplomatic or nice and I didn't want to struggle again with the inner turmoil caused when I come face to face with the issue of the inequities in our world and the unfairness of why she has so little material wealth and I have too much.

We exchanged greetings as she came to sit beside me and during the course of our conversation, she handed me the note. Before I read it she politely excused herself and I was left on my own to see what it contained. I proceeded to open it, resigned to the fact that no matter what mood I'm in or what demands are placed on me I must be willing to at least listen to others.

To my surprise, inside the note I found some money and the following message in Chichewa: "Here is K2.00 to buy a Fanta (soft drink) on the way back to Blantyre". It was signed by the women's guild. I was totally taken aback. The note should have read "Here is K2.00 to buy some humble pie to eat on the way home". The women had obviously been aware that I had found the heat difficult to deal with during the workshop and this was their way of reaching out to care for me.

It may be hard to understand from our Canadian perspective but K2.00 is a lot of money for a group of rural women to scrape together especially on the spur of the moment.

At that point I became acutely aware of the fact that I had the luxury of escaping the situation these women found themselves in–I would soon be leaving the heat they dealt with daily, and because of my financial independence I was free from the material poverty that trapped them.

I also had the freedom of deciding whether or not to get married or to have children–two other areas in which they had little choice. And yet I was the one sitting under a tree complaining and they were the ones singing and laughing as they worked. I was the one with the apparent advantage to minister to them and yet they were the ones to minister to me.

I felt ashamed of my cynicism and tried to think of some way to express my gratitude. As I approached them I began singing a song they had taught me at the workshop but I changed the words to express

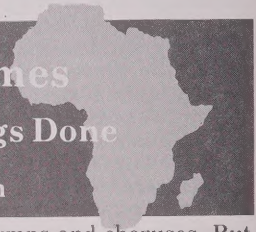
The light of God's love will persist in breaking through each of us in order to illuminate the grace which is continually at work in our world.

appreciation for their gift. They responded immediately and we began singing and dancing together.

All too soon my colleague came to fetch me and I was forced to leave these givers of grace to begin our journey up the valley to the highlands. The light of love, though not immediately recognized, shone through pessimism and filled another tired, hot, soul with humility and gratitude.

As I continue my journey through the valleys and highlands I will carry with me these reminders that despite human weaknesses which often lead to imperfect ways of expressing or receiving love, the light of God's love will persist in breaking through each of us in order to illuminate the grace which is continually at work in our world, and to provide us with opportunities to work hand in hand with God in bringing light in the midst of darkness.

- Clara Henderson is a missionary of The Presbyterian Church in Canada. She works to encourage the use of indigenous music in the Church of Central Africa Presbyterian in Malawi. Currently she is on furlough and is studying ethnomusicology at the University of Indiana.



Dreams and Schemes

African Women Get Things Done

by Mary Lou Johnston

Blue headties, baby chickens and T-shirts: these are a few of the symbols of impressive activities observed on a recent visit to Presbyterian World Service & Development projects in Africa. Behind these ordinary things can be found church women with deep faith who refuse to accept situations which are oppressive, unjust or dangerously unhealthy.

Empowerment is a current buzz word, usually meaning the ability to do something one wants to do without being stopped by personal fears or external forces. Often this power is reluctantly transferred under pressure to the 'downcast' in society. It is the indomitable spirit of the underdogs themselves that brings about the change.

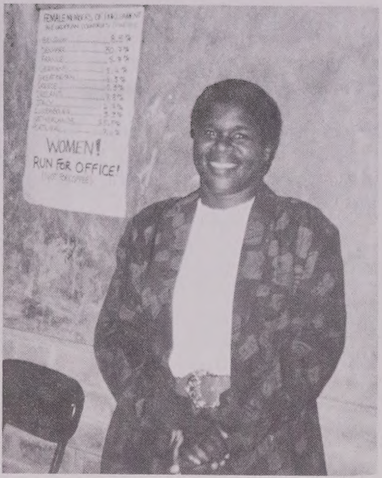
In the case of certain development activities in Africa, it is the Holy Spirit which empowers and fills the hearts of women so that their joy overflows into their lively singing of hymns and choruses. But the spirit also fires their anger and frustration into action to right the wrongs in the society which surrounds them.

In Chania parish, Kenya, a woman who attributes all her inspiration to her faith in Jesus, had the idea that her community should build a medical dispensary. The rural area is very poor and the nearest overcrowded hospital is 15 km away. There is a great need for improved health care because of malnutrition, disease and poor maternity/child health.

From this idea grew a campaign by the women in ten local churches to increase their traditional fund raising events called 'harambees'. The site was found and building foundations laid, but by 1989, finances ran out. PWS&D has now helped to complete the building.

They still need to bring electricity and water from a fair distance,

- *A sea of blue headties and enthusiastic singing by the Women's Guild, Chania parish, Kenya.*


WOMEN!
RUN FOR OFFICE!

- *Chigodi Women's Centre, Malawi: "Run for office, not for coffee."*

but the women remain enthusiastically optimistic that the project *will* succeed. It is theirs. They work very hard on the planning committee and the harambees, and whenever they get together, there is a sea of blue headties which read 'Women's Guild'.

At the Chigodi Women's Centre in southern Malawi, also supported by PWS&D, another dynamic of empowerment is taking place. Although traditionally in that society lineage is matriarchial, men run the church and the government. Women are responsible for most of the small-scale labour-intensive farming.

For example, by 7 a.m., almost every woman in Malawi has lit the fire, swept the compound, hoed the cornfield, washed the clothes and cooked breakfast for children and husband. Women give a little bow when they enter a room where men are operating. There is a not-so subtle atmosphere of submission to men on the part of women.

Since women have become elders in the church, the Chigodi Centre has had workshops for elders, faith development and other courses for women leaders within the congregations. Other courses now include self-help skills and legal rights.

Since the referendum in 1993, when the people chose a multi-party system, great excitement has been generated. People can now talk openly about political issues, criticize the government and vote in an election scheduled for May 17, 1994.

Reacting to this situation, the Centre runs conferences for professional women, and a program on social issues. A course called "democracy and women" teaches the ideas behind the electoral process. In a classroom is a sign saying to women, "Run for office, not for coffee".

The Bible speaks of famine, pestilence and war. Africa has had more than its share of all three, but the latest and worst is AIDS, the world's modern plague. At Chigodi and other centres, the most effective method of teaching the prevention of AIDS in local communities has been found to be drama. The Centre formed a drama group where women in three Presbyteries developed their own plays to combat the myths surrounding this disease.

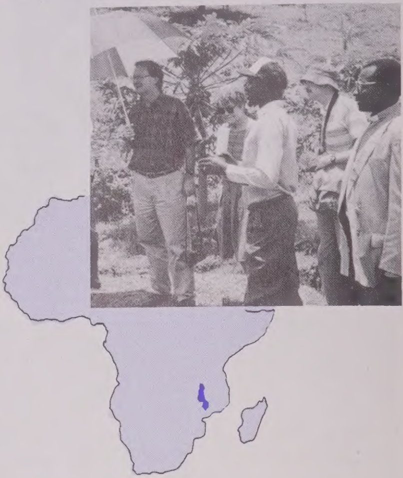
Another very successful scheme runs cooperatives in which some women are loaned capital to buy a large quantity of young chicks, or beans. They grow and sell or just resell, make a profit, and pay back the loan which is then available for others. This income generation develops self-confidence and financial independence.

One woman, a widow, was able to put her children through secondary school, by selling a batch of 200 grown chickens every eight weeks.

The drive behind these programmes is the energetic director of the centre, Gertrude Kapuma, who like others has so far been unsuccessful in persuading the church to ordain women to the ministry.

Support for this cause can be found in the presence of the second principal tutor at the centre, Rev. Alice Che Ati, from Ghana. Through the efforts of these two, and with financial support from PWS&D, women in the church in Malawi will develop more self-reliance and offer themselves as leaders in the pursuit of justice.

A burst of singing in close harmony greets visitors to any church event in Africa. This is no exception even in Sharpeville, South Africa, a township famous for past incidents of bloodshed. The 'Lefapha' (Women's Desk), an autonomous group of women from various churches in Sharpeville, got together in 1988 in response to the World Council of Churches proclamation of the 'Decade of Churches in Solidarity with Women'. This motto in two languages is boldly printed on the T-shirts which they wear to their meetings.

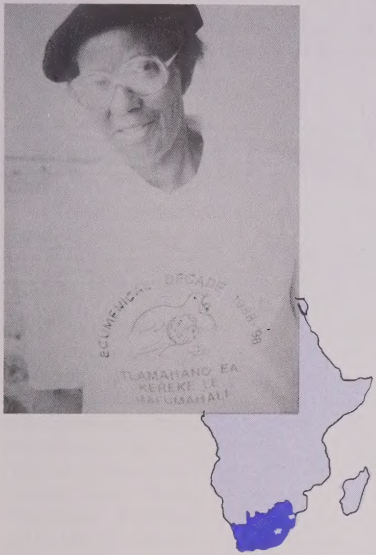


- Members of PWS&D Committee in Malawi, left to right: Glenn Inglis (with umbrella), Mary Lou Johnston, Bob Smith.

(If blacks have been marginalized from political power in South Africa, black women have been marginalized from just about everything. The government spends twice as much, on a per capita basis, on health care for whites as on health care for blacks yet South Africa is the richest country in Africa; women hold 68% of the service jobs, usually low paid; of these 83% are black; 35% of black women have no formal education.)

The 'Lefapha' does not despair in the midst of this oppression. They have already carried out many activities which promote family stability, but their latest dream is a large scale community development centre where there could be day-care facilities, programs for aged and unemployed women, business and management seminars, leadership

- Lefapha woman wearing T-shirt with Decade motto.



conferences and cultural performances. It is a bold proposal and PWS&D is funding it!

But Doris Petlane, one of their determined leaders, has already envisioned ways in which the centre could involve qualified members of the community, and even become self-reliant, free from international assistance in three years.

How do they have the courage to move forward so confidently? Political doors are opening now - doors of opportunity for black men and women. But everyone knows the struggle will be a fierce one. 'Freedom, peace and jobs' is the ANC campaign slogan. The 'Lefapha' women are strengthened by another freedom; God's love has freed them from feelings of defeat and pessimism. Because of this spirit of love and hope within them they can now act .

Mary Lou Johnston was a member of PWS&D's Africa Assessment team in February 1994.

IN MEMORIAM

Lila Schneider

Lila Schneider died in Hanna, Alberta on June 11, 1993. (Word has just been received at the office of her death.)

Lila was a Hospital Visitor in London, Ontario for many years. She also assisted with the congregation of Chalmer's Church, London.

- Lila Schneider

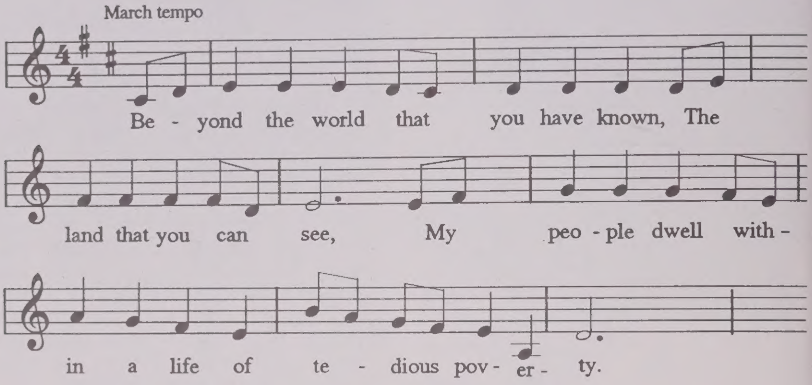
Miss Schneider, who grew up in Alberta, attended Bible School in British Columbia, prior to moving to Toronto, where she assisted with the work in Evangel Hall. She later served as visitor in the Weston Sanatorium. Miss Schneider took one year of study at the Presbyterian Missionary and Deaconess Training School (Ewart College) following which, in May of 1955, she became a member of the National Staff.

In 1960 she was transferred to Montreal to work among the Chinese people, where she served for two years before returning to London to take up her duties.

Lila spent her last years in Acadia Lodge, Hanna, Alberta. She is survived by a brother, Robert, sisters Edith and Frieda, as well as numerous nephews and nieces.

Beyond the World

(This is a song of the world's landless, and powerless peoples.
The "you" in the first verse refers to ourselves.)


March tempo
Be - yond the world that you have known, The
land that you can see, My peo - ple dwell with -
in a life of te - dious pov - er - ty.

2. A life to work for someone else,
Whenever work is found,
To handle someone else's tools,
Or plough another's ground.

3. We pray to own the land we work
The roof above our heads,
With skill and tools that we possess
To earn our children's bread.

4. The "powers that be" think otherwise,
Creation to dispose,
The world is twisted to their will
To move as they propose.

5. One thing o'er all the powers dread
One thing they fear to see -
The gift of power among the poor,
The end of poverty.

6. O Lord, may we your wisdom see
To bring prosperity;
Your grace to know, your grace to see
To set your people free.

Words by Geoffrey Johnston.

Music by Jean Wright.

Canadian
Foodgrains
Bank
A Christian Response
to Hunger

Food Study Tour Group Returns From Africa

"It isn't for the old or weak-stomached," said one Ontario woman. "...There is a lot of walking and even more travelling over 'roads' which could not be imagined in Canada," said another. "Tell them the people are wonderful," commented another Saskatchewan farmer.

These were some of the comments made by Food Study tour members who returned recently from a three week tour of Canadian Foodgrains Bank project sites in Ethiopia, Eritrea and Kenya. Despite the challenges presented to the 11 Canadians used to smooth roads, treated water and abundant food selection, members of the group were unanimously positive when commenting on the experience.

"It was quite an eye-opener," said Cliff Smith, a Consul, Saskatchewan farmer who has donated grain to the Foodgrains Bank for a number of years. "I was really happy about what we saw - projects were well-handled and well-administrated."

John Tollenaar, an Ontario farmer, said, "I got a good taste of what our donations are doing and I was thoroughly impressed. I think we have a real important job to do."

The 11 tour members represented seven of the 12 partner agencies which make up the Canadian Foodgrains Bank, an inter-church agency (including the Presbyterian Church in Canada) that collects grain and cash and ships food assistance overseas. The group visited a range of project sites in which Foodgrains Bank food is used to provide emergency assistance and to support local development projects.

One tour member commented that his understanding of food aid changed as a result of the trip. "I have become aware of 'food-for-work' programmes and how this process is used to stimulate local initiatives," said Roger Nelson a farmer from Baltimore, Ontario. "I realize there are occasions when necessity dictates that food be given out. However, I feel that when food is used to encourage people to help themselves...(it) represents a much better application of aid."

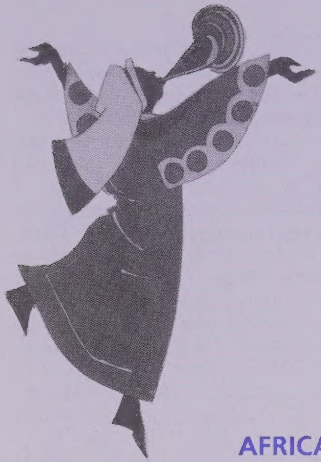
New Brunswick civil servant Ken Robinson observed, "...recipients of food aid are not just looking for a hand-out. I detected real signs of ownership in the projects we visited, and a desire for them to continue once food for work is terminated."

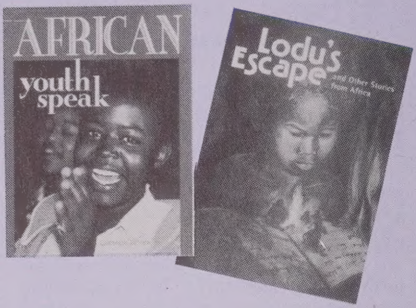
Also, Canadian Foodgrains Bank recently announced that member agencies have committed to a $1.25 million food response to Rwanda.

In April 1994, $3 million was received from CIDA, the Canadian government's aid agency, for emergency food assistance to refugees in Guinea, West Africa. Due to civil conflict in neighbouring Liberia and Sierra Leone, Guinea, a country about half the size of Ontario, has become host to an estimated 685,000 refugees over the last four years.

The Foodgrains Bank's mission is to help vulnerable populations of developing countries achieve food security - access at all times to enough food to live an active, healthy life. Where possible, food shipments support locally-planned development projects which assist people in moving towards self-sufficiency.

1994-95 STUDY

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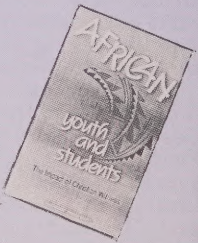
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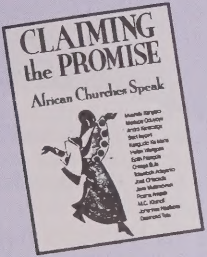
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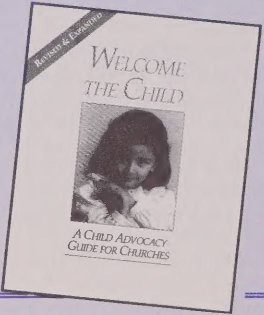
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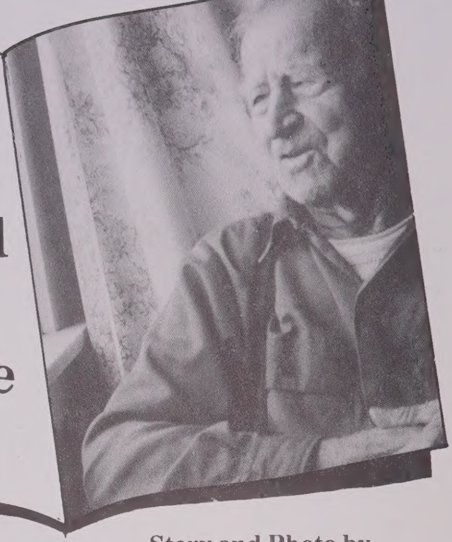
My Father Never Told Me He Loved Me



Story and Photo by

Carolyn Brown Copeland

Following the death of my grandfather, my father revealed a vulnerable side of himself never before expressed when one day, shortly after the funeral, he tearfully blurted out, "My father never told me he loved me."

The confession marked the end of a 68-year father/son relationship and I wondered somberly: Why do fathers and sons find it so hard to voice love for each other?

The love existed. I knew it did. But how do you convince a person of that reality when the source of the love is forever silenced?

My grandfather, though small of stature, was head of his family - a typical authoritarian patriarch of the Old World German tradition. Not the jovial fun-loving grandfather whose lap you climbed into when you came for a visit. He farmed for a living. After a long, hard day in the fields, he was exhausted. The last thing he wanted in his lap was a fidgety grandchild. Grandpa might be best described as "steady" or "responsible." During the height of the Depression years he eked out a living for his family of ten children on the bare necessities of land.

Warmth, love, and emotion were not his qualities. These, I think he felt, belonged to the female members of the household, for he had grown up in an era when it was not masculine to "show emotion."

Thus, it was no mystery that my father wondered if his father loved him. Perhaps all his brothers and sisters wondered the same thing. But only my father expressed the concern to me.

Dad was oldest of the ten children, and in the qualities of love and emotion, he was uniquely like his own father. Hugging and kissing his wife or his children, or telling them how much he loved them, were acts he avoided. Yet, before the advent of television, I recall playing board games and card games with my father during cold Wisconsin winter evenings. I wondered now if his father had played games with him, or if there was no time for such "foolishness" in his young life.

When I first heard Dad's misery over his deep disappointment in his life, I wanted to lecture, "If it was really so all-important for you to know, why didn't you ask?"

Grandpa was not young when he died. He was 93 years old and had been ill for many years. The opportunity to make the initial overture toward love was just as available to Dad as it was to Grandpa. "Why didn't you make him voice his love?" I wanted to demand, but I didn't, because I had been taught to honor my parents. And talking in such a manner would not have been respectful.

Instead, my heart went out to him in his grief, remembering when I, too, wondered if my father loved me. I was just fifteen when I confronted Dad. It was not a confrontation of love; it was a jealous challenge. "You don't love me at all," I accused, charging that he only loved my younger sister, a baby at the time, who was receiving an overabundance of his attention.

Tears welled in Dad's eyes - the first time I had ever really seen him show that kind of emotion. Awkwardly he wrapped his arms around me for he was not accustomed to expressing sentiment in any physical, tangible way. For a moment he just held me close, the rivets of his bib overalls biting into my cheek. Then with a huskiness in his voice, he said the words I'll never forget, "I love you all the same."

Not that he loved me more or less than my brothers or my sister, but that he loved us all the same. The same way our Heavenly Father loves his children - all the same - no favorites. In my youthful adolescent rebellion, those were important words to hear.

As my mind flashed backward to that incident, I wanted now to reward my father for that simple confession of love - to return to him the hope that love, although often unspoken still does exist.

And so I challenged my father, "Did you ever tell your dad you loved him? And have you told your sons you love them? Does that make the love less real? When you die, will your sons also wonder if their father loved them?"

He didn't answer, of course. I didn't expect him to, but I thought I saw a flicker of understanding in his eyes. He loved his sons the same way his father loved him, yet he, too, found it difficult to voice that love. For the first time in his life, perhaps, he understood love from his father's point of view.

Several years have passed since my father and I held that conversation. I know that Dad still hasn't told his sons he loves them. As death draws closer, will he discard the custom that brainwashes men to believe masculine love toward one another should not be expressed, or is the ghost of tradition so firmly ingrained that, like his father, he will die with the words in his heart, but not on his lips.

This summer while I was home for a visit, Dad announced to my oldest brother that he wanted to take Harold and his wife out to dinner for Harold's birthday, a few weeks away. This may not sound much like an overture of love unless you understand that my Dad detests eating in restaurants, but he knows Harold loves to try new eating places.

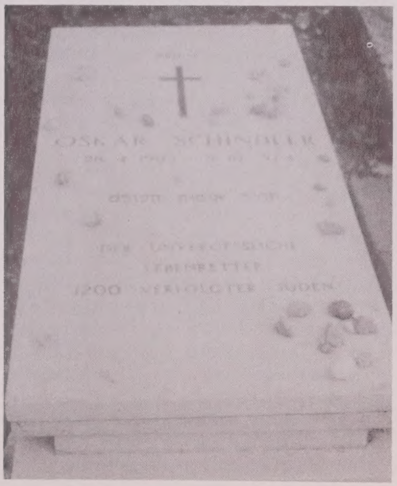
It is only a small crack in the wall of tradition, but tiny cracks have tumbled mighty buildings.

Schindler's Grave in Jerusalem: Not On Tourists' *List*

by Gil Kezwer

While director/producer Steven Spielberg's film *Schindler's List* swept the Academy Awards March 21, Jerusalem - the city where Oskar Schindler (1908-1974) lies buried - remains barely touched by the media hype. Spielberg's much-lauded 185-minute b&w movie only began to be screened in Israeli cinemas March 3, and the Holocaust hero's grave remains off the tourists' list.

Visitors are rare, reports Sulaiman Abu Zayad, the custodian of the Latin cemetery on Mount Zion. In fact, the last time anyone came to Schindler's gravesite was over a year ago when Spielberg brought 128 aged survivors of Schindler's list - not actors but the actual people - to file by their German saviour's tombstone as the epilogue to an already epic movie.



As is amply illustrated in both Spielberg's film and Australian novelist Thomas Keneally's 1982 bestseller of the same name on which it is based, Schindler was a war profiteer and a member of the Nazi Party. A shameless womanizer, gambler and drinker, and one of the Catholic Church's least observant sons, the unlikely humanitarian was given special dispensation by the Franciscan parish priest of Jerusalem to be buried in the hallowed soil of the Holy City.

Abu Zayad, an illiterate *fellahin* (Palestinian peasant) from the village of al-Azariyya - where Jesus resurrected Lazarus from among the dead - has been keeping his lonely vigil on Mount Zion for 35 years. He clearly remembers digging Schindler's grave two decades ago and burying him, he says.

In keeping with an ancient Jewish custom, a handful of rocks have been placed atop the simple horizontal monument. It is inscribed in Hebrew *"Hassid umot ha-olam"* (a Righteous Gentile) and in German *"Der unvergessliche Lebenretter 1,200 verfolgter Juden"* (The unforgettable saviour of 1,200 persecuted Jews). The word saviour has been mispelled.

The cemetery is an United Nations of the dead with grave markers in a dozen languages including English, French, German and Arabic. It is perched above the Valley of Hinnom, called Gehenna in the New Testament. The biblical hell, infants were sacrificed there three thousand years ago to the pagan deity Moloch. They were thrown live into the fire in the Canaanite idol's belly as an atonement, or perhaps an appeasement. According to Arab folklore, one can still hear the victims' screams in the quiet of the night.

Across Jerusalem on a ridge on the western edge of the city stands Yad Vashem, Israel's national Holocaust shrine, which painstakingly records the history of a modern-day Moloch whose crematoria were stoked half a century ago with the corpses of gassed Jews. Schindler has a place of honour there too, on the tree-lined Avenue of the Righteous Gentiles. His is one of 9,000 meticulously documented cases of people who risked life and limb during World War II to save their Jewish compatriots.

One of the two copies of the original German-language Schindler's List recently went on exhibit at the museum.

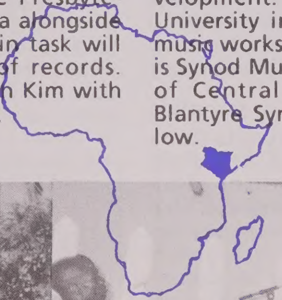
How is it, I ask Abu Zayad, that a Muslim is in charge of a Catholic cemetery where a man is buried who saved 1,200 Jews? *"Nihna kulna bani Allah"* (We are all the children of God), comes the reply.

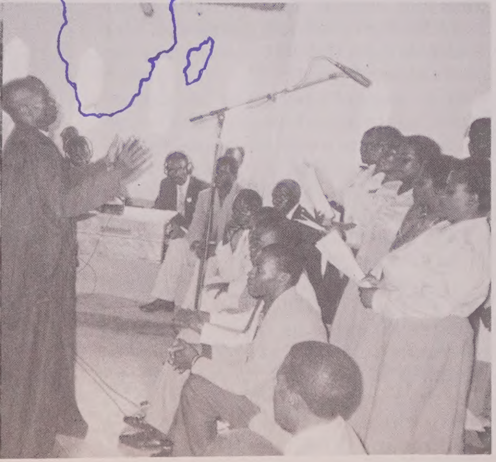
SUMMER INTERN

Mr. John Kim, a second year Knox College student has been appointed summer intern to Kenya. John will work with The Presbyterian Church of East Africa alongside Dr. Ian Clark. John's main task will be the computerizing of records. Pictured (below) are John Kim with his wife Kum-Hong Choe.

LEADERSHIP DEVELOPMENT

The Rev. Harry Ngwale is being supported by a fund of the Life and Mission Agency for leadership development. He attended Day Star University in Nairobi, Kenya for a music workshop in April 1994. Harry is Synod Music Director, The Church of Central Africa Presbyterian, Blantyre Synod. He is pictured below.





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THE SECRET OF THE SWAN. Seeing Yourself Through God's Eyes *by Gloria Chisholm. Augsburg. Price $12.00.*

"Expectations, forgiveness, acceptance, tolerance. This is the stuff daily life is made of. It makes or breaks our relationships with others and with God, and it definitely affects our self-perceptions."

Using the familiar story *The Ugly Duckling* as a framework, the writer reminds us that God accepts us unconditionally and we need to accept others for who they are in spite of differences in personality and expectations.

There are incidents in the Bible where unfulfilled expectations caused people great grief. The disciples had certain expectations of Jesus - some of which Jesus fulfilled and some he did not. Jesus had expectations of people. Peter is one example, and at the cross he denied knowing Jesus. Yet after the resurrection, Jesus totally forgave Peter.

Gloria Chisholm helps us realize that there is a "swan" in all of us if we will only nurture it and let it grow. God created each one of us. We have great potential.

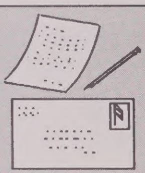
Under the sub-heading "Bringing Praise to God", she writes "I wonder if God is as concerned about all our beliefs as he is about our relationship to him and to each other." The two greatest commandments "Love the Lord..." and "Love your neighbour..." (Matthew 22:37-39) have to do with relationships, not beliefs.

"It is our love for one another, resulting in our acceptance of one another, that will bring praise to God and show the world that we are his disciples (John 13:35)." "The world is watching and listening."

Like the ugly duckling, when he sees his reflection as a swan, we too can come to the moment of revelation from God, when we see our reflection as the real person God created. Seeing ourselves through God's eyes, we can be magnificent swans indeed. This book will help us strive to bring out the swan in ourselves and in others.

Helen C. Young

Attention: Local Glad Tidings Secretaries



Has your group elected a new Glad Tidings Secretary? If so, please let us know by the end of July so that we can send our fall mailing (which will be mailed the beginning of August) to the proper source. Don't forget to include the name of the congregation and group number when corresponding. Thank you.

Circulation Department

OUR READERS Write

Dear June,

As I enjoy the features of the latest "Glad Tidings" I cannot discriminate. The articles on Nepal, delightfully informative, the poetry of Barbara Mitchell, "Who Will Roll Away the Stone?", the "I" Witness, all achieve your objectives of reporting, challenging, encouraging, expressing.

I always read "Written in Love" first and then proceed to the other "regulars" which fittingly conclude with "In Memoriam" where I frequently see the names of old friends.

God bless!

Margaret Campbell (Mrs.),
Calgary, Alta.

Dear June,

Reading through the pages of our 'Glad Tidings' magazine is usually inspiring and gratifying for us. This was not the case, however, with our March 1994 issue. In particular, we are referring to page 14 under the title of 'Pontius' Puddle'.

We cannot help but wonder, what message is this supposed to convey to our congregation? We see it as a subtle way of encouraging violence against women. It appears to be the very thing that we condemn as a promoter of God and his teachings.

To us there is absolutely no room for double standards in the church. We need to encourage our people, not discourage them by promoting this type of propaganda.

Although we are fully aware that 'Glad Tidings' does not necessarily endorse the views expressed in its printing, we cannot accept the printing of this. A cartoon? of this nature has no place in a WMS magazine. This view is certainly not the direction we would want our church to take.

In our estimation, this is NOT funny. Is there a hidden meaning here? Please clarify.

Respectfully submitted,
Cheryl Steeper,
Glad Tidings Secretary,
On behalf of the Ethel Elliott Evening Group,
Ailsa Craig Presbyterian Church,
Ailsa Craig, Ontario

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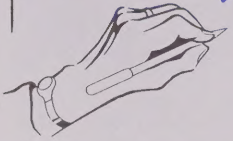
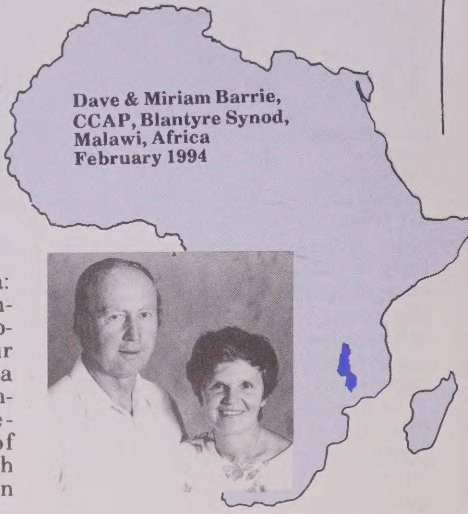
Dear Friends



Dave & Miriam Barrie,
CCAP, Blantyre Synod,
Malawi, Africa
February 1994



- David and Miriam Barrie.

Hello from the warm heart of Africa:

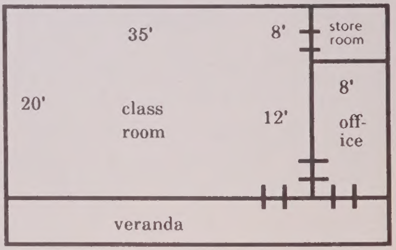
In early January we left temperatures of -20° to return to temperatures near +40°. This time our experience is different as we live in a small house at Chilema Lay Training Centre (Joint Presbyterian/Anglican) 25 km north of Zomba. The area is beautiful with Lake Chilwa and Zomba Mountain always visible.

Miriam assists the matron at Chilema. At present there are ten women taking a Community Development course. On completion they will return to their villages and teach knitting, sewing, cooking, health and hygiene and financial management. Last week 140 Presbyterian and Anglican ministers came for a three-day seminar on how to prepare their people for the May 17 election for Parliament and President. It concluded with a mock election where each one cast a ballot. For most Malawians this will be their first time to vote in an election. The Church continues to play an important role in the struggle towards democracy.

Our mission is to build a one room school on Naming'azi Farm. This simple drawing is like the one I gave the building superintendent Mr. Kachelenga who said "I think we can do this in three months if there are no shortages or delays". Our first hurdle was to meet the dozen local village headmen.

I met the headmen under a mango tree to discuss the school. On the farm? On their land? At Naming'azi Prayer House? Binali said, "build it on the farm for we have no land to spare". Kambale said, "the school will be a blessing as the little ones have too far to go". Kaziko said, "we have lost three children going to school - two on the road and one drowned crossing a stream".

...We started the next day. Our time is half gone and the road is finished, the site cleared, the foundation ready for cement and bricks,



cement and sand coming to the site daily. We are pushing for completion by April 1 when we leave but since this is Malawi we must expect the unexpected. Shortages and changes are the order of the day e.g. bread jumped from two Kwacha 25 tambala to 2.75; petrol at 3.10/litre is about to jump; a box of soap just doubled.

We are fortunate to have our Toyota 4WD again (remember it is the one that hit a house at 2 a.m. a year ago and the driver said "the people in the house did not seem to mind").

We are thankful for your financial and prayerful support which enables us to continue developing Naming'azi Youth Training Farm.

David and Miriam Barrie

"I" - Witness

Under His Wings

I lived for a time in a boarding home in a small Quebec town. It was very shocking to me when early one evening a policeman came with some health officials and took away a woman boarder for "health reasons."

I was told only that she had a communicable disease that needed isolating. Since we had all shared with her the facilities and dishes in close quarters I felt apprehensive to say the least.

I was a very long way from home, with limited resources. As I lay in bed unable to sleep I wondered what would happen if I became sick and could not pay my way. We had no Medicare at that time.

I can't recall if I asked for God's help in a silent prayer...as I remember it my mind was too full of fright. Earlier in my life I had been a student at Bible School and while there I memorized whole chapters and psalms so I could successfully compete in a Bible verse contest. One of my favorite Psalms was the 91st from the King James Bible.

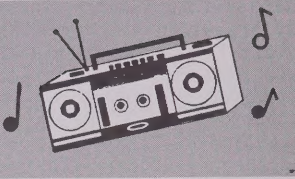
Then, as I shivered with fear, suddenly the beautiful words of the 91st Psalm came thundering into my consciousness along with a sense of the presence of the Lord. "Thou shalt not be afraid...of the pestilence that walks in darkness...a thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee.... There shall no evil befall thee neither shall any plague come nigh thy dwelling.... He shall cover thee with His feathers and under His wings shalt thou trust."

With this wonderful reassurance from God's own Word I soon fell asleep, and true to His promise 'no plague came nigh my dwelling.'

It is unfortunate that many Sunday Schools feel it is not appropriate to expect the pupils to memorize any Bible verses. But many adult Christians also shortchange themselves by not learning Scriptures. God wants to comfort us in times of depression, danger and death. He would like to speak to us through His own words ...so let us put ourselves in a position where we can hear.

Helen Beaugrand,
Penticton, B.C.

CELEBRATING YOUTH



Urbana '93

I am writing on behalf of those of us who attended Urbana '93 from December 26 to 31, and who were sponsored by the Isabella Brown Memorial Fund.

Urbana '93 is an interdenominational conference run by Inter-Varsity Christian Fellowship every three years, and it was due to the kindness of the WMS that we were able to enjoy this experience, and through it to deepen our understanding of the Lord and of how He has called us to be His servants in today's world.

In Matthew 28 Jesus says, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And surely I am with you always, to the very end of the age."

All authority in heaven and on earth has been given to me: At Urbana '93 the Lord reminded us of His uniqueness as we studied His Word and the claims that He made about Himself in the gospel of John. Jesus is the Bread of Life, the Resurrection and the Life, the Light of the World, the Vine, the Good Shepherd, the Way, the Truth and the Life. It is important that we hold to these convictions so that the Holy Spirit can use us to further the Lord's kingdom as we obey the next part of His calling.

Therefore, go and make disciples of all nations: Yes, this call still applies to us 2000 years later, as the nations of the world are falling further away from the reality of salvation through Jesus, and from the truth of His gospel. How are we to be effective disciples if we cannot relate to the different cultures, and understand their perception of the ultimate truth. At Urbana we were able to widen our understanding of different cultures and how other religions differ from Christianity. We praise the Lord because He is able to reach those of any background, culture and religion with His penetrating Word!

Baptising them in the name of the Father and of the Son and of the Holy Spirit: At Urbana, the Lord enabled us to enter into His presence in a beautiful way. The strength of the body of Christ was so real among those 18,000 of us present, the Holy Spirit was moving freely among us as a result of committed prayer for the convention, and spiritual blessings were poured upon us as we worshipped in Spirit and in Truth. How marvellous that we have been chosen to serve such a beautiful triune God.

And teaching them to obey everything I have commanded you: Teaching Jesus' commands, that can only be revealed to us by His Spirit as we continuously study and meditate upon His Word. At Urbana we were privileged to be able to hear many gifted speakers share the Word. We attended many seminars on a

- Group from Ottawa, Ontario.

variety of subjects during which each of us learned something new and exciting about Jesus' commands and how He has called us to serve all nations.

And surely I am with you always to the very end of the age: What a promise! The fellowship, the joy, and the beauty of the Body of Christ that we were a part of at Urbana reminded us of heaven and of the glorious eternity that awaits us all. As well, the promise inspires us to continue to obey Jesus' call so that 'all nations' can experience this eternity with us.

Urbana '93 was an experience of a lifetime, and one that is difficult to describe with words. Through worship, through the study of the Word, fellowship with the Body of Christ and devoted prayer, it taught us to seriously consider Jesus' call. We are to commit our every breath to preaching His Word, and the strength to do this can only come from fixing our eyes upon Jesus, who promises to be with us to the "end of the age" and to lead us, step by step, all the way. Thank you very much to those who made it possible for us to attend this conference.

"But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and forever!" 2 Peter 3:17.

Lindy Anderson on behalf of Kerry Anderson, Angie Harrington, Sheri Stinson, Matthew Klassen and Geralyn Pluim.

CERTIFICATE OF RECOGNITION 1993

Mary Jane Bissett,
Burlington, Ontario

Daryl Stelmach,
Calgary, Alberta

Cathy Cormack,
Calgary, Alberta

Amanda Bouquillon,
North York, Ontario

Laura Kennedy,
Petrolia, Ontario

Alicia Newman,
Petrolia, Ontario

Meghan McIntyre,
Priceville, Ontario

Leanne Penner,
Sarnia, Ontario

Dawn Brewster,
Sarnia, Ontario

Randy De Long,
Sarnia, Ontario

Heather Arbour,
Sarnia, Ontario

Joel Donato,
Sarnia, Ontario

Chris Simpson,
Sarnia, Ontario

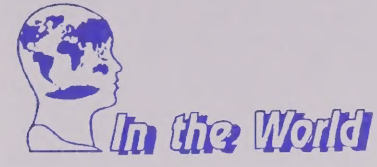
Allasan Stewart,
Sarnia, Ontario

Stephen Mullen,
Thornhill, Ontario

Marsha Hibbert,
Thornhill, Ontario

Jessica Lee Beselaere,
Valetta, Ontario

Joel Harden,
Vankleek Hill, Ontario



In the World

THIRTY-TWO WOMEN ORDAINED

LONDON - The Church of England now has its first 32 women priests, ordained on 12 March in Bristol Cathedral by the Bishop of Bristol, Barry Rogerson.

Other ordinations will follow in all the Church of England's remaining 43 dioceses, with the exception of the diocese of Europe.

In all about 1200 women will be ordained to the priesthood this year.

One of the 13 bishops who voted against giving final approval to the legislation to allow the ordination of women to the priesthood, the Bishop of Portsmouth, Timothy Bavin, has changed his mind and will ordain the first women priests for his diocese.

In other dioceses where the bishop has been opposed to the ordination of women, the ordinations will be carried out by his suffragan or by a bishop from a neighbouring diocese.

Preaching at the ordination, Rogerson, who is also a member of the World Council of Churches' central committee, said that now was the time "to rejoice that we have been able to recognize and affirm God's gift of these women who are to be ordained priests in God's church". But with the gift came the challenge "to become such a church that the world may believe and become what God always intended us to be - a community of women and men, serving each other and our neighbours, encouraging and welcoming and ensuring that all have a place of dignity and a part to play". [EPS]

INTERNATIONAL YEARS, DECADES

With the International Year of the World's Indigenous People (1993) having come and gone without making much of an impact, the UN General Assembly has decided to dedicate an entire decade to the theme. The International Decade for the World's Indigenous People will commence December 10, 1994. Its aims will be to reinforce international cooperation to address problems faced by the world's indigenous people, including human rights, the environment, development, health and education. Other designations of note:

- Last autumn, the General Assembly declared 1994 as the International Year of Sport and Olympic Ideal.
- The International Year of the Family is also being celebrated during 1994.
- In addition to being the 50th Anniversary of the United Nations, 1995 has also been designated as the United Nations Year for Tolerance.

MODERATOR ELECT NAMED

TORONTO - Rev. George C. Vais, a Toronto minister, has been named Moderator Designate of the 120th General Assembly of The Presbyterian Church in Canada.

A congregational minister since his ordination in 1960, Mr. Vais earned a B.A. at Waterloo College (now Sir Wilfred Laurier University) in Waterloo, Ont., and studied theology at Knox College, Toronto, and The Presbyterian College in Montreal, which also has awarded him an honorary Doctor of Divinity degree. He has been minister of Leaside Presbyterian Church, Toronto, since 1987, previously serving at Westwood Church, Winnipeg, St.

Andrew's Church, Huntsville, Ont., North Park Church, Toronto, and St. Giles Church, Galt, Ont.

Born in Greece, Mr. Vais was a teenager when his family came to Canada after the Second World War. The son of a Presbyterian minister, Mr. Vais comes from a "well-ministered" family. His two sons, Tom and Chris, are Presbyterian ministers in Canada, as is Tom's wife, Heather, and a brother-in-law Jim Sitler. Mr. Vais's brother, Vel, is a minister with the Presbyterian Church (U.S.A.).

He is married to Faith Boyes and, in addition to the sons, they have two adult daughters, Nancy and Michelle.

Mr. Vais says that the greatest challenge facing the church is the acknowledgement that it is no longer in a Christian environment. "When the church realizes that, then we'll be ready to face the 21st century." The church can not continue as it has in the past, he says, when more-or-less everyone called themselves Christian. "It's become a radical thing now to say you're a Christian."

CARIBBEAN TRADE BLOC

Representatives from 24 countries are expected to sign a treaty this July to create the world's fourth largest trading bloc. The Association of Caribbean States would represent a total population of about 200 million, exports of $80 billion and imports worth $100 billion. Members are expected to include: the 13 Caribbean Community members (CARICOM), Mexico, Colombia, Venezuela, Cuba, the Dominican Republic, Surinam, Haiti, the Netherland Antilles, Martinique, French Guiana and Guadeloupe.

- Source: "New Caribbean Trading Bloc Expected This Summer," JOURNAL OF COMMERCE, March 28, 1994.

GUYANESE MINISTER DIES

Word has been received of the untimely death of **Moses Harsham**, minister in the Presbyterian Church in Guyana.

Moses graduated from Bethel Theological College in New Amsterdam, Berbice, Guyana, and studied at United Theological College in the West Indies at Kingston, Jamaica. He also had one year of specialized training in Canada.

He completed 38 years of meritorious service in all three counties in Guyana. From 1956 to 1994 he served as Moderator and Clerk of Presbytery on quite a few occasions and was Clerk of Presbytery on his death.

On Good Friday after completing a service at one of his congregations he collapsed, suffering a massive heart attack. He leaves his wife Eunice and three daughters, Amanda and Angela in Toronto, Amelia in U.K. and one grandchild, Ashley.

MISSIONARY LOSES SUIT

In a ruling made by the Osaka District Court on March 29, a civil suit seeking restitution of the residence status of Rev. John H. McIntosh, a long-term Canadian Presbyterian missionary among Koreans in Japan, was dismissed. McIntosh brought the suit when immigration authorities refused in 1986 to extend his stay in Japan because he would not submit to further fingerprinting. By law, all resident aliens in Japan must be fingerprinted every three years.

The usual punishment for the offence is a small fine; but in this case, Japanese authorities decided not to renew McIntosh's missionary visa and to deny him a re-entry permit if he left the country. As a result, he has been unable to return to Canada for 10 years without giving up his missionary status.

McIntosh, who calls himself the "outlaw missionary," began his suit in 1987 after attempts to reason with Japanese immigration authorities proved futile. He was hoping to set a precedent for establishing limits on the discretionary power of Japanese government officials.

The long-running court struggle, involving 28 hearings, brought McIntosh support from other groups wanting the fingerprinting law abolished, as well as from the Korean Christian Church in Japan with which he's worked for many years.

McIntosh described the ruling as "most regrettable, the court having missed the opportunity to prove the rule of justice in Japanese society." He said the decision did not represent the minds and hearts of Japanese people of goodwill whom he had come to know, or the will of their representatives in the legislative branch of the Japanese government.

Fortunately, McIntosh was also the recipient of good news. As if to make amends for the rigid stance of the Japanese justice department, immigration authorities decided to grant him a special three-year permit to continue his work in Japan. He and his wife, Beth, returned to Canada on April 14 for a year of deputation. They plan to return to Japan in the spring of 1995 to resume their ministry.

CANADIANS SEND MESSAGE TO SOUTH AFRICANS

Canadians throughout the country have sent messages of solidarity to churches in South Africa and El Salvador during the period leading up to those countries' democratic elections.

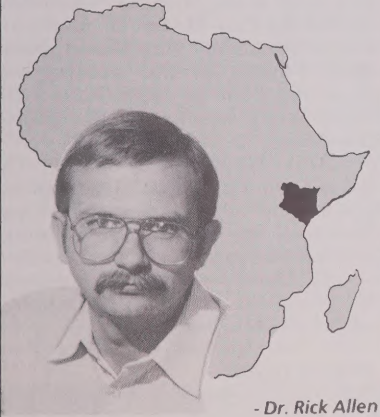
TEN DAYS for World Development, a coalition sponsored by five Canadian churches to do education and action on global justice issues, came up with the idea of sending the South Africans a message of solidarity as part of its 1994 program which is focused on the theme, "Development Demands Democracy". This year's TEN DAYS program has the goal "to educate and challenge Canadians to participate in the effort to make our own society more democratic and learn from and support struggles for democracy in other countries".

- from an article by Gerard Kamanga

INTERNATIONAL MINISTRIES
KENYA

Through *Presbyterians Sharing*...we continue to support **Dr. Richard Allen's** pioneering medical work throughout the world. Dr. Allen has previously served in Nepal, Pakistan and the Baffin Region in the Northwest Territories. Now he has begun work as a Community Health Advisor for the Presbyterian Church of East Africa in Kenya.

Between five and ten per cent of Kenya's population is believed to be HIV-positive, most of them young to middle-aged adults. Tuberculosis is spreading. People testing HIV-positive are particularly susceptible to this disease.



- Dr. Rick Allen

There is also a need for mother and child health education, improved water and sanitation, malaria control, and the promotion of healthy life-styles.

Our contributions to *Presbyterians Sharing* ... will help Dr. Allen and our Church's other workers in Kenya--Rev. Dr. Ian Clark, Rev. Dr. Catherine Chalin Clark and Mr. George Loom.

Forward

In Faith

The following poem, by an unknown author, was recently quoted at a church service:

A Sobering Stewardship Question

Ten thousand for my brand new car,
Twelve thousand for a piece of sod,
Fifteen thousand to begin a house,
A dollar I gave to God.
A tidy sum to entertain,
My friends in pointless chatter,
And when the world goes crazy mad,
I ask, 'Lord, what's the matter?'
Yet, there is one big question,
For the answer I still search,
'With things so bad in this old world,
What's holding back the church?'

I am thankful that members of the WMS cannot be included in the thought expressed above, that they *are* generous givers and *are* helping the church to go out into the world, here in Canada and in many other parts of God's universe, in love and concern, with the Good News offered through faith in Jesus Christ and the certain knowledge that He is with us always .

As at March 31, 1994, $94,096 had been received from the Presbyterials of Western Division. This is a small portion of the more than one million dollars required to meet estimated needs and we trust that each one will continue to provide generous support. This well may be the year that we can increase our promised amount to the Life and Mission Agency and also allow us to consider lifting the freeze on some staff salaries.

In the Society

SYNODICAL

WMS members from Edmonton-Peace River, Central and Calgary-Macleod Presbyterials attended the 80th Annual Meeting of **Alberta** Synodical at St. Andrew's Church, Red Deer March 17-19. The theme was *Celebrate the day* with all three Presbyterials taking part in the worship services.

Rev. Alan Aicken conducted the Communion Service and Isabel McCrae the Remembrance Service. Business was lead by Synodical President, Norma Proudfoot.

During lunch on Friday we learned about the life and work of Dr. Margaret Strang. Special guest at the banquet on Friday evening was Kay Cowper, President of Council Executive who told us about her trip to Taiwan in 1992 and also how the WMS is seriously looking at the next five years.

The evening ended with Lois Snider singing three solos.

British Columbia Synodical met March 21-22 at Calvin Church, Abbotsford, B.C. Over 50 women were present including representatives from Vancouver Island to the B.C. interior.

Calvin Women's Guild, headed by President Ida Maxwell decorated the main hall with beautiful fresh daffodils.

Highlights of the meeting included visitor Kay Cowper, President of Council Executive, a large book display and bible study with incoming president, Laurie Jackson.

The theme *Voices Crying in the Wilderness* was carried out in discussions and music using John the Baptist, Philip and Lydia for background material. Theme music was 'Lord of Reality'. Lively leadership for the first session was provided by Ethylwyn Smith.

Sharon Scott, PWS western worker, gave her impressions of Central America from a recent visit.

Janet Tremblay, Synod Youth Director spoke on the hopes of youth. A Mission Study display was given by Myrtle MacDonald, Chilliwack.

The business concluded with a Communion Service lead by Rev. Hans Kouwenberg of Calvin.

The seventh Annual Meeting of **South Saskatchewan** Synodical was held in St. Mark's, Moose Jaw, Saskatchewan March 5. Everyone was welcomed by May Mazur, President. Theme for the meeting was *Open the Door in 1994* (Rev. 3:20). Bible Study was led by Marguerite Hyndman.

Rev. Beverley McLean, Ordained Supply at Swift Current and guest speaker, spoke on *The Open Doors in My Life*, relating many times that doors had been opened.

St. Mark's women were wonderful hostesses. Inspiring Hymnsings added much to our meeting.

PRESBYTERIAL

The Annual Meeting of **Vancouver Island** Presbyterial was held at St. Columba's Church, Parksville, B.C., February 9. Betty Petrie opened the meeting and was assisted in the morning worship by Gladys McKinnon, who spoke on the "Positive" contributions of young people.

Synodical President, Yvonne Calderwood brought greetings and thanked the Presbyterial for meeting their 1993 objective.

A questionnaire based on the Annual Reports posted around the

Church Hall got everyone thinking and mingling before lunch.

Rev. G. Jay, Assistant Minister, St. Andrew's, Victoria, was guest speaker. He spoke on *The language within the Church - what are we saying to the children*.

Mrs. Calderwood installed the 1994-95 Officers and new President Abbie Thomson thanked Arlene Stapleton, the outgoing President.

Chatham Presbyterial held their first meeting of 1994 at Knox Church, Windsor on February 16, the theme *The Earth is The Lord's*. Guest speaker was Hilda Morden of Kintyre Church. Hilda is a busy, caring woman who is a representative to the Synod Task Force on the environment.

Mrs. Morden is involved in community volunteer work and received a Bicentennial medal and certificate for community service. She is involved in *Women's Institute*, with *Pitch in Canada*, an environmental group, and is a member of the *Recycling Council of Ontario*.

Mrs. Morden gave us many helpful recycling tips. We enjoyed her visit very much and applaud her efforts to preserve this beautiful earth God gave us. Isobel Warwick, Missions Secretary and a sister-in-law of Mrs. Morden, arranged her visit.

Photo: Alice Brown

- L to r: Isobel Warwick, Missions Secretary, environmentalist Hilda Morden, and Bessie Robertson, President.

The 80th Annual Meeting of **Calgary-Macleod** Presbyterial was held in Centennial Church, February 4-5, the theme *In Christ there is no East or West. In Him no South or North* (Mark 16:15). The Communion Service on Friday evening was conducted by Rev. David Whitecross who spoke on *The Unfinished Story*. Special music was sung by the Noteables under Director Sheila Kirkland and accompanist Sheila Adams.

The Worship Service and Service of Remembrance with Lisbeth Duncan welcomed the people on Saturday morning. President Janette Mackie constituted the meeting. Greetings were received from the Host Church and Synodical. Sandi Churchill gave a report on Camp Kannawin.

Elizabeth Freeborn, Heather Swaney and Sandi Churchill reported on a study "Effective Listening" they attended. Following reports and prayer, a delicious lunch was served by the men.

In the afternoon Heather Swaney gave the missionary report reading three Christmas letters received by Varsity Acres Church. Susan Carmichael introduced guest speaker Cathy McMullen. Cathy and her husband Clarence are missionaries in Punjab, India. She gave a very interesting talk on life in India.

Reports followed, and the Service of Installation. President Janette Mackie gave the closing remarks.

HIGHLIGHT OF NOTE:

LeeAnn Purchase was guest speaker at the third annual meeting of **Pickering** Presbyterial. LeeAnn is employed by Presbyterian World

Service & Development and International Ministries of the Life & Mission Agency. She is an expert in the historical background of the Caribbean and global economics as they relate to issues of justice. LeeAnn's dedication and commitment to her work was evident.

Instead of electing a traditional "executive", the Presbyterial voted to experiment with a new structure where the Presbyterial is divided into two Areas. The only elected officers are a Treasurer, Newsletter Editor, also responsible for Literature displays and Glad Tidings, Historian and Coordinator. One of the Areas will be responsible for the business of the Presbyterial for the next year. Telephone Convenors, a quarterly newsletter and the Area Educational Consultant will be the vital links in this new structure. During the year, each Area will plan a special event for the Groups within that Area. This will be an opportunity to foster fellowship among the Groups and focus on mission education. The new structure will be evaluated after a two year period. Innovation? yes - as we go Forward in Faith!

* * *

LOCAL

On March 4, **Whalley** Church, **Surrey,** British Columbia hosted the World Day of Prayer. The service was based on the suffering of the people in Palestine and others in the Middle East, and our hope for an end to the wars and suffering of all people in the area.

Prayers were asked for all of us as we lit four candles of hope.

Dr. Bob Ogdon, minister of Whalley Church, gave the address on the theme *Go, See and Act*. He based his talk on Pilate's act in the crucifixion of Jesus. Women from nine participating churches read other parts of the service.

The Whalley WMS served refreshments and a time of fellowship followed.

Kathleen Armstrong, **Grace** Church, **Calgary,** Alberta celebrated her 90th birthday, March 24, 1994.

She was an original member and the only one left of the Elizabeth Rae Missionary Society which disbanded in 1991 after 68 years.

Agnes Kerr McLaughlan Threlfall, **Knox, Welland,** Ontario was called to be with her Lord, March 5, 1994, just a few days after celebrating her 81st birthday. Agnes was a Charter Member of Knox and was a Life Member of WMS. She was the first woman in the Niagara Presbytery to be ordained to the office of Ruling Elder and was still active up until her death. She was an active member in the Niagara Presbyterial over many years. Agnes had also served as a Trustee of the congregation for nearly 45 years.

The afternoon Auxiliary of the WMS of **Glenview** Church, **Toronto** had the joy of celebrating the 90th birthdays of three of its members at recent meetings.

Janice MacLaren, niece of G. E. MacLaren, one time principal of Birtle, Manitoba Industrial and Boarding School, had her 90th birthday in December.

At the January meeting the Auxiliary had a party for Edith McClelland who celebrated her 90th birthday in February 1994.

On March 25th, Mary Masson joined Janice and Edith as she turned 90 and again, the Auxiliary enjoyed birthday cake and ice cream.

Happy 90th Birthday

Left to right: Edith McClelland, Margaret Hall, President; Janice McLaren and Mary Masson.

IN REMEMBRANCE

Mrs. Barbara (Jennie) Morton,
Ailsa Craig, Ont.

Mrs. Lillian Leatherland,
Auburn, Ont.

Mrs. Edith Clendenan,
St. Andrew's, Belleville, Ont.

Mrs. Grace Whittaker,
Central, Brantford, Ont.

Mrs. Jessie Douglas,
Grace, Calgary, Ont.

Mrs. Mary Muir,
Knox, Cannington, Ont.

Mrs. Marion Brown,
First, Chatham, Ont.

Mrs. Archie (Irene) Morrison,
West Lorne, Argyle,
Crinan, Ont.

Mrs. Helen Florence
McCracken,
Durham, Ont.

Ivy Frances Abbott,
St. Enoch, Hamilton, Ont.

Susan McKane,
Elmwood, London, Ont.

Mrs. Bernice Kelso,
Mrs. Grace Turnbull,
St. Andrew's, Mooretown, Ont.

Mrs. Dixon (Ada) Duff,
Norval, Ont.

Mrs. Ross (Marg) Mirrlees,
First, Port Colborne, Ont.

Mrs. Anne Irving,
First, Regina, Sask.

Mrs. Freda J. McIntyre,
Mt. Zion, Ridgetown, Ont.

Mrs. Mary MacLeod,
St. Paul's, Scotstown, Que.

Mrs. Grace Kerslake,
Mrs. Muriel Scott,
Cromarty, Staffa, Ont.

Mrs. Jannette Jamieson,
St. Andrew's, Strathroy, Ont.

Mrs. Lillie Firman,
Bonar-Parkdale, Toronto, Ont.

Mrs. Marie Horton,
Riverdale, Toronto, Ont.

Mrs. Ethel Carson,
Trinity, Victoria, B.C.

Miss Margaret Wilson,
Willowdale, Ont.

Mrs. Matilda Gaunt,
Mrs. Belle Godkin,
Mrs. Margaret Robertson,
St. Andrew's, Wingham, Ont.

Mrs. Edna Clark,
St. Andrew's, Wyoming, Ont.

Jean Tapscott,
Trinity, York Mills, Ont.

Presbyterian World Service & Development

The Presbyterian Church in Canada

EMERGENCY APPEAL

We have heard the news and seen the horror of Rwanda in the past month. Now we can help the hundreds of thousands of refugees fleeing for their lives to neighbouring countries.

Presbyterian World Service and Development is already sending funds through the World Council of Churches for a relief program. In a second endeavour with other Canadian churches and the Canadian Foodgrains Bank, together with Canadian government matching grants, we have set a goal of $1,250,000 for a large food aid contribution.

Aid will be going to Tanzania, Uganda, Zaire and Burundi to feed refugees fleeing there.

You can help by sending a donation through your congregation's offering. (Please indicate clearly that it is for **PWS&D–Rwanda** and ask the treasurer to forward it quickly.) Or send a donation directly to Presbyterian World Service & Development, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 and mark it **Rwanda**. Contributors will receive an income tax receipt.

And please pray for the people of Rwanda; for relief workers, and for reconciliation, peace and reconstruction based on harmony and understanding.

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Telephone 1-416-441-1111

Please report any errors/changes in address.

Glad Tidings

August/September 1994

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Glad Tidings

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Photos on pages 4-8 by Katherine Allen, June Stevenson and Tam Corbett.

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COUNCIL '94

"Threatened with Resurrection"

Knox College, Toronto, May 27-30, 1994

Meditation

by Esther Powell

Scripture: Isaiah 43:18-21

As I sat at my desk trying to gather my thoughts together, I truly felt drained and dry. A jumble of ideas and visions bounced around in my head, but, somehow nothing concrete was there.

I gazed out the window, looking for I know not what, and my very being was uplifted.

I drank in the beauty of the blossom laden fruit trees in our orchard. Pear, plum, apple and cherry seemed to be decked in soft fluffy clouds all pink and white. Through the open window I could hear the lambs 'baaing', waiting to get out on fresh pasture. I could also hear the songs of many birds, and I watched for a time the activity of a hummingbird at the feeder and two robins anxiously feeding their young, nesting in a nearby bush. What joy it brought to my soul! The wonders of spring time!

I realized the beauty of God's renewal time taking place before my very eyes, right there in my own garden!

I had been feeling drab, dry, and thirsty and there before me was *Rainbow City*. Amazing!

It reminded me of something Charles Swindoll said in his book *Seasons of Life*. "In our times of helplessness, the beauty and fragrance of blossoms seemed buried forever, and smothered beneath the cold, snuffed out in the root system never to return. It makes us wonder if we'll ever again run free, or if the sod will ever soften, if we'll ever feel warmly embraced by the rays of the sun as it smiles through the cloudless days. Will change ever occur!

"Suddenly God pushes back the gate, and in marches spring. It happens every year - Enter renewal, exit doubt, Hello - hope, Good-bye despair.

"How much we need that gracious nudging, that renewed life to stir us from our slumbers - to bring back the colour."

In Isaiah 43:18-21 God, through the prophet, reminds us of the most important way he brings about renewal. He tells us he's about to do a new thing: "I give water in the wilderness, rivers in the desert, to give drink to my chosen people ... so that they might declare my praise."

God *will* give renewed life. There is a way in the wilderness, in the desert. Yes, we can be free again. We don't have to stick with former things, but rather, we can explore new and different territories, where a path is already prepared for us to travel.

God calls, "Come to the waters ye who thirst" - yes, *life giving waters - Christ Himself*. Drink, be refreshed, renewed, that we might begin a new manner of living, glorifying and praising God for His goodness.

How abundant and full our lives can be if we but follow where God leads. What joy we will experience!

Let us accept this invitation and come to the 'waters' and drink. Remember Jesus promised that everyone who drinks the water that He will give will never be thirsty again. The water He gives will become in us a spring of water gushing up to eternal life. Yes, life-giving!

Friends, as the showers of spring-time clean things up, we too need the 'water' to cleanse and wash away all the debris. This will enable us to once again see the 'mountains of challenge' that make us want to *climb higher - travel further - explore more*. They have been there all along, but it is easy to lose sight of the beautiful peaks and the lovely meadows, when we reduce life to *Operation Survival*.

Is that about where we are as a mission society today!

Let us remember, the 'water' is in the wilderness for us to drink. He invites us to drink - to believe anew - to realize the same Lord who renews the trees with buds and blossom is ready to renew our life as a Society with hope, and courage.

Let us take the challenge that we might truly become the people God would have us to be. Enabling us to reach out to all people. Loving one another, helping each other, living in harmony with all of God's creation, that people might have sufficient food to eat, fresh water to drink, clothes to wear, a home to live in, a place to work and a life of peace, hope, joy and justice.

Are we about to do a new thing? Will there be a Women's Missionary Society resurrection? Or, are we deeply threatened by change and new paths?

God challenges us *not* to remember former things, or consider the things of old, but, reminds us, through faith, new things will happen.

It is up to us to drink of the Life-giving flow of waters running through the wilderness now. Come - drink - that God's spirit might melt us, mold us, fill us, and use us, and as we move from this place today, may the fruits of His spirit be seen and felt among us.

- Esther's message was part of the Council's morning worship.

Five-Year Plan

This year's Council focused intensively on the future of the WMS, beginning with a celebration of 80 years of WMS work. Using the SWOT method, consultants Jan James and Jean Funk of Winnipeg helped delegates identify Strengths, Weaknesses, Opportunities and Threats. Members were encouraged to "bloom where you are planted".

Included in the session was an overview of the Survey given by Mickey Johnston. Responses from 1,065 people indicated that 30% do not know what the WMS does locally and 40% do not know what the WMS does nationally. Eighty-five percent think women's groups serve a useful role.

With the direction of the consultants, delegates developed action

- Jan James, centre, and Jean Funk, right, presenting their final report to Kay Cowper, left.

statements which were then ranked.

Out of 88 items to vote on the top ideas included actions to implement the plan; staffing issues, mission education in theological training; action from the Children and Youth Consultation; having a voice in church courts and an AEC for British Columbia.

A more inclusive name for the Society, and for the Glad Tidings appeared several times.

The consultants presented their final report in the form of a book entitled: *Threatened with Resurrection: Stand Up, Speak Out, Be Counted.*

Eleven recommendations were then presented to delegates, the basic one being "That Council approve the five-year plan and its implications developed at this meeting and accept its challenges with joy."

Morning Worship

Delegates from the Synodical of Toronto and Kingston led the morning worship each day, based on the theme. Jean Dancey and June Nesbitt introduced the theme on the first morning. Marjorie McMullen and Audrey Nettleton led the second service. The third morning worship was led by Esther Powell and Peggy McKay. Esther's meditation has been reprinted on pages 2 and 3 of this issue.

Bible Study

Delegates met on the Saturday and Sunday mornings in six groups led by the Area Educational Consultants to study Isaiah 43:14-21, and Mark 16:1-8, 8:31-9:1, related to the theme.

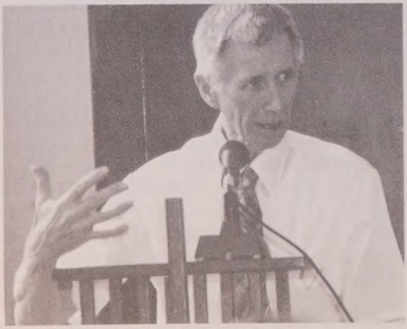
Minutes for Mission

Beth McIntosh thanked everyone for their prayers during Jack McIntosh's recent illness and trials related to his stand with the Koreans in Japan in the finger-printing issue.

She reminded delegates how privileged Canadian women such as ourselves are to have opportunities like Council to meet and share concerns of faith and life.

Jack McIntosh described how in his mission to be partners with the Koreans in Japan in their struggle for dignity and justice, he felt called to initiate court action against a system of discrimination. He told how God's presence and power was shown in changed lives and changed laws, although his suit was dismissed on March 29, 1994.

Left to right: Joyce Davis, Joan Sampson and Mickey Johnson working on five-year plan.



- Jack McIntosh describes his court action in Japan.

The President read a letter from **Joy Randall** who was honoured on the occasion of her 25th anniversary of service in Taiwan.

Diana Wadsworth, manager of the Helen Macdonald School and Margaret Leask Memorial School in Jhansi, India spoke, asking delegates to pray for the ongoing work of staff in India.

Evening Worship

The public service of worship was held in Knox College Chapel on Sunday, May 29. Dr. Arthur Van Seters, principal of Knox College preached the sermon, "The Thrill and the Threat of Standing Up Straight."

The changing role of women in the church is a thrill and a challenge. Jesus challenged and broke traditions that were life-denying. We are called to do the same. Resurrection, the time for new life is now. WMS members are being called to live out God's life in the church with urgency. God's resurrection life can keep growing in us. It is a threat, also a thrill, it is the gospel.

A reception followed the service.

Mission Evening

The Life and Mission Agency built their presentation around the 1994-95 study themes. Groups rotated at 15 minute intervals for the following six presentations:

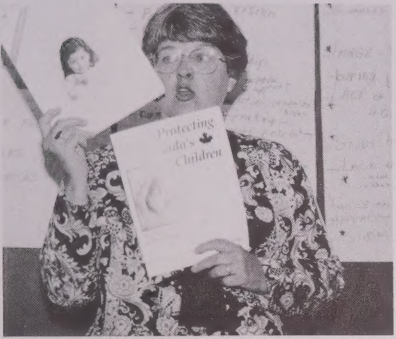
Making the World Safe for Children (General Theme)

Ray Hodgson of Justice Ministries spoke on Aboriginal Youth. Linda Ferguson, a member of the Board of Directors of Armagh, spoke about Armagh's Second Stage Housing for Battered Women.

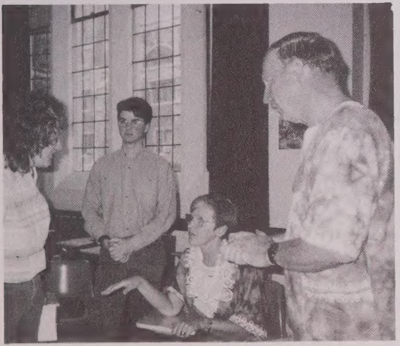
Joe Reed of International Ministries described issues forcing children onto the streets in Central

- Delegates rank five-year plan action statements.

- Rosemary Doran saying "farewell" to retiring members: left to right: Kass Whitefield, Marianne MacDonald, Agnes Bregman and Margaret Boyd.



- *Joyce Hodgson with resources for "Making the World Safe for Children".*



- *Ann Milne, AEC, left with James Milner, Miriam and David Barrie.*

- *Diane Strickland using creative worship resources.*

American countries. **David Villalonga** of International Ministries spoke of health and nutrition issues in Nicaragua and Cuba. **Margaret Vanderzweerde** of International Ministries spoke of health projects in India and ECPAT (End Child Prostitution in Asia Tourism).

Jean Armstrong of Ministry and Church Vocations spoke on the implications for women and children of the new 'Sexual Harassment Policy' of the Presbyterian Church in Canada. **John Bannerman** of the Discipleship Team further explained the impact the above policy will have on training staff at camps and on the work of the Synod Youth Directors. **Joyce Hodgson** of the Discipleship Team introduced the Study Resources for the theme, "Making the World Safe for Children."

African Churches Speak (Geographic Theme)

David and Miriam Barrie spoke about their work in Malawi. **James Milner** spoke about his Youth and Mission experience in Malawi.

Margaret Read of the WMS introduced the children's Learning Sharing Project. **June Stevenson** of the WMS introduced the Children and Youth study resources.

Rick Fee of International Ministries for Africa spoke of the differences between the colonial era and today as they are seen and felt in Nigeria.

Lynda Reid, Area Educational Consultant, Toronto-Kingston, introduced the Adult study resources for this theme.

Barbara Woodruff of the WMS previewed the videos: "African Tales", "Today's Africa", and "African Youth and Students".

Worship

Diane Strickland of the Discipleship Team and **Glen Davis**, General Secretary of the Life and Mission Agency led in worship on the Pentecost theme from "Young Children at Worship" resources.

Informal Prayer Sessions were held each morning in the student lounge. They were led in turn by Synodical Presidents Jean Dancey, Toronto and Kingston; Mae Morris, Saskatchewan; and Norma Proudfoot, Alberta.

Changes to By-Laws

The following changes to the By-Laws were agreed on: that there be one elected delegate to Council (other than the President) from each Presbyterial of the four Western Synodicals; that business for the consideration of the Council shall be forwarded not later than *April 23* instead of May 1; that all delegates to Council be instructed to vote on changes to the Constitution and By-Laws discussed at Synodical Annual Meetings, as decided by their own Synodical.

Estimates for 1995

The estimates for 1995 in the amount of $1,195,000 were adopted as printed: to Mission Education $327,500; AEC and Freelance Work $391,500; Administration $212,000; Grants $264,000 (which includes $250,000 to the Life and Mission Agency).

Other

Other motions included celebrating the 70th Anniversary of the Glad Tidings in 1995; endorsing the Reconciliation with Aboriginal Peoples statement and urging the 1995 General Assembly to pass the recommendations so that reconciliation with the Aboriginal Peoples might continue; and reaffirming to the Task Force on Synod/Synodical Staffing, *the determination of the Society to continue to provide the services of the field workers to the Presbyterian Church in Canada,* the absolute necessity to continue the employment of the present workers, and the desire of the Society to cooperate with the Synods/Synodicals in this work.

- Margaret Boyd chats with Tom Gemmell following worship.

Offering

Monies received at the evening worship service in the amount of $409 will be divided equally between the Helen Macdonald School, Jhansi, and the Vera Chirwa Trust.

Retiring Council Executive

Margaret Boyd, Agnes Bregman, Kass Whitefield, Marianne MacDonald and Irene Boyes (in absentia) were thanked and presented with a long stemmed rose in appreciation of their service.

New Members

Mary Moorhead, Irene Nesbitt, Helen Sinclair and Lorna Van Mossel were welcomed as new members.

Closing Worship

Rev. Thomas Gemmell, Principal Clerk of General Assembly officiated at the closing service which included communion and the installation of officers.

Ewart College
156 St. George

Crossroads

I had a dream -
I graduated at Knox College
four relatives attended the service
and left before I could catch up
my mother and aunt went north on St. George
my daughter and niece headed west on Harbord
I was left alone - at the crossroads
undecided - feeling unneeded.

I shared the dream with two friends -
the older had a similar dream
and she felt freedom - at last!
the younger said that the dream was like
the native medicine wheel
the east is childhood, the south youth
the west maturity, the north old age
she wished to be where I was in my dream
CENTERED - I just felt lost!

A month later I came across a book
CRUCIFIED WOMAN, a statue
at Emmanuel College
to the east from my crossroads.
Another month later I received a notice
of the Mid-Decade Event at Ewart College
CHURCHES IN SOLIDARITY WITH WOMEN.

Women's
Book Store
73 Harbord

Emmanuel College
75 Queen's Park

I attended, and walked to my crossroads -
I walked east and laid flowers
at the feet of CRUCIFIED WOMAN
for the needless suffering of women
I walked to the west and bought a book
AFTER PATRIARCHY at the Women's Bookstore
I walked south and north
and rediscovered my church roots
in solidarity with women.

Today I feel centered
I have renamed the crossroads
SERENITY CORNER
from here I can go with courage
east or west to face life as a woman
from here I can go north and south
with wisdom from the past to guide me back
to the centre of my life.

Sophia Joy

Knox College
59 St. George

This poem was inspired by Sophia's attendance at the Mid-Decade Event (see page 18).

IN MEMORIAM

Jessie (Duncan) Rayner

Mrs. (Kenneth) Jessie Rayner died May 4, 1994 in Vancouver, B.C. in her 82nd year. She was born in Montreal but spent her early years in Aberdeen, Scotland, returning to Canada when she was 16. Eventually she met and married Ken Rayner. Through the years she lived in Verdun, Lachine, Quebec (where she was married); Lanark, Vankleek Hill, Renfrew, Paris and more recently in London, all in Ontario. Ken died in 1993 and Jessie is survived by four sons, Tom and his wife Noreen of Toronto, Barry and his wife Carol of London, Jim and his wife Donna of Vancouver and Colin of Florida, as well as five grandchildren and two great-grandchildren.

Jessie gave much to the WMS and served as Hamilton-London Synodical President. She held Life Memberships from at least four different locations. The CGIT was her special interest and the Verdun group, which she was instrumental in promoting, numbered about 200 girls. She also served on the National CGIT Board.

- Jessie Rayner

In speaking to people about Jessie, it was difficult to decide which was the predominant quality they recognized - her great good humour, her grace, her elegance or her ability to see through a problem to reach a solution. She was terrific as a passenger on a trip - not only did she provide unlimited mints but also could laugh at being lost.

Edith Margaret Magee

Members of the WMS will be saddened to learn of the death of Edith Margaret (Maggie) Magee June 17, 1994 in Squamish, B.C. Miss Magee served as a missionary on the Jhansi Field, India, from 1937-1970. There she gave leadership in the Helen Macdonald School as teacher, principal and administrator.

When Miss Magee retired, she returned to Canada and to Bowen Island where she had been born June 14, 1906. She settled in a little cottage which she named "Bethany", her place of rest, and was an active member of the community until she had a stroke and could no longer live alone. She was moved to a care facility in Squamish to be near family members.

Saturday, June 25, 1994, friends on Bowen Island paid tribute to Maggie and her life in a service held in the Bowen Island United Church. Maria Fürstenwald, a long time

friend, spoke lovingly about Maggie's life as a string of beads, each experience added one by one - happy and sad - until life's end. Memories of Maggie were shared during a time of fellowship and it was very evident how much Maggie was loved in this community. Before returning to Vancouver we walked down the country road to "Bethany", set in the midst of trees and garden with the sea beyond and thought - now Maggie truly is at rest. We thank God for her and for her life of service and dedication in India in His Name.

-Edith Magee

Where there is Christ...

When pain has wrung my heart
and I can no longer cling to Thine image
now grown dim;
When I falter in the maze of doubt and fear
and the echo of my sighs
is the only sound I hear;
It is then You come to me with singing;
hope spills from Your mouth
and healing pours from Your hands.
You illuminate my soul with Your sovereign radiance
and You bid me come
kneel at the cross,
And I do.
For where there is Christ
there is hope.

Barbara Mitchell

Seedtime and Harvest

Thanksgiving Worship Service

by Ina Adamson

Call to Worship:
Leader: O give thanks to the Lord, call on his name,
Response: make known his deeds among the peoples,
Leader: Sing to him, sing praises to him;
Response: tell of all his wonderful works.
Leader: Glory in his holy name;
Response: let the hearts of those who seek the Lord rejoice.
Leader: Seek the Lord and his strength;
Response: seek his presence continually.
- Psalm 105:1-4

Hymn: #571 We praise Thee, O God

Psalm: 67

Meditation:
Psalm 67, written to praise God for an abundant harvest, falls into three sections - (verses 1-2, 4, and 6-7), with a refrain at the end of the first two. It is possible that originally this refrain, found in verses 3 and 5, was also repeated after verse 7. We can imagine this prayer/hymn being sung with great rejoicing as the people celebrated the end of harvest with a great festival.

This Psalm also has a missionary theme. The psalmist felt that when people saw the bounty and beauty of the harvest they would think about the Lord's gracious provision for them. Their natural response would be to praise and worship him. When others saw how God had blessed the Israelites and how they praised him in return, they too would worship him. "Let the peoples praise you, O God; let *all* the peoples praise you. Let the nations be glad and sing for joy...."

As we in Canada are blessed with another bounteous harvest, is our joy and praise to God so infectious that others are drawn to him? Is our Christian faith reflected in our sharing and worship in such a way that others want to be part of our Christian communities?

When we as individuals and congregations respond to God's gracious care with joyful praise and loving actions, our faith in God will be evident. Then, others will be more likely to takeus seriously and seek to know God, through our Lord Jesus Christ.

Prayer: O God, our Creator, and Sustainer, we come to you with loving hearts for all your goodness to us.

We confess that we have not always returned your love or treated others as we should. We have been faint in our praise and loud in our complaints. Forgive us, we pray.

We give you thanks for seedtime and harvest and the bounties that we enjoy this time of year, for the farmers and gardeners who faithfully tend and harvest the crops, for those who transport and prepare them for us. We thank you especially for the great gift of our Lord and Saviour, Jesus Christ. May his love shine through us so that others may be attracted to you. Be with our brothers and sisters around the world who do not have even the necessities of life - those who are hungry, mistreated, homeless, afraid and without hope. Bless the efforts of the peacemakers and help us to be part of the solution and not part of the problem, so that peace and justice may reign. Through Jesus Christ we pray. Amen.

Offering

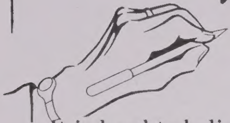
Hymn: #570 For the fruits of His creation

Closing Prayer: (Adapted from Psalm 67)
Leader: May God be gracious to us and bless us and make his face to shine upon us, that your way may be made known upon earth, your saving power among all nations.
Response: We praise you, O God.
Leader: Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth.
Response: We praise you, O God.
Leader: The earth has yielded its increase; God, our God, has blessed us. May God continue to bless us; let all the ends of the earth revere him.
Response: We praise you, O God.

-Ina Adamson is Executive Secretary, Atlantic Mission Society. She lives in Scotsburn, Nova Scotia.

Dear Friends

Joy Randall,
Changhua Christian Hospital,
Chang hua, Taiwan 50022
Republic of China
May 1994



It is hard to believe that it is 25 years this May since I was commissioned as a missionary from the WMS (WD); 29 years since graduation from BGH (Nursing). May is usually a special time for me.

In Taiwan we celebrate Nurses' Day on May 12th (Florence Nightingale's birthday). This year, on May 10th the Government (Provincial) of Taiwan honoured me with a special award for nurses who have served over 35 years - or made a special contribution to nursing. A busload of our nurses joined me that day for the celebration near Taichung. We are all thankful that our Nursing Department received accreditation for being at a Medical Centre level from our January accreditation.

Miss Liau, my associate director, Miss Chloh, supervisor and two head nurses received recognition from the National Nursing Association for 25 years of nursing service.

That day we led the hospital staff in morning worship. The Christian nurses with 29 years helped me with the meditation part. Our Nurses' Choir sang. There were also special lectures that day on the "Caring Family" as this is the UN Year of the Family.

May is also the month we go to the various Nursing Schools to introduce our Nursing Department and Hospital to invite new graduates to apply to our hospital. We need 80-100 new nurses this year. Please pray that we will find the best staff and that there will be many Christians who will come.

I have enjoyed having the moderator, Dr. Earle Roberts and his wife Dorothy here for a visit. I also enjoy having the McLean family nearby and see them often.

In His love,
Joy

The McLean Family,
#20 Lane 96,
Ta Lien North Street,
Taichung 406 Taiwan
April 1994

Greetings from Taiwan where the spring rains have finally begun. Last year the island experienced one of its worst "droughts" this century. Mountain reservoirs, which service the 20 million inhabitants, were below 20% capacity due to a lack of typhoons last summer. Many rice farmers in central and southern Taiwan must leave their fields fallow this spring. Fortunately there was only one major city, Keelung, which had to employ water rationing. Things are getting back to normal now, with lush green vegetation on all the mountain slopes. Our little garden is flourishing as well, with plants that could only be grown indoors in Canada.

Our three sons continue to grow in step with the spring plants. Andrew is in grade 6 this year and is now two inches taller than Mary

Beth, about 5' 8". He enjoys attending nearby Morrison Christian Academy. Along with academic subjects, he studies piano and French horn.

Peter is in grade 4 at Morrison. A favourite past-time for Peter is reading. He also revels in softball, soccer, swimming, basketball and piano.

Mark began afternoon kindergarten last August and has thrived on it.

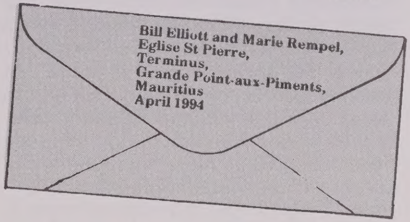
One of Mary Beth's special ministries is to open our home every other Friday night for single women and men from overseas to join us for a western meal. This is followed by Bible study and prayer fellowship. Mary Beth also shares in teaching Sunday School at St. James Anglican Church, where we are part of an international and interdenominational English-speaking Church.

The highlight of our work last year was the publication of *The Hakka Bible: New Testament and Psalms*. On 8 August 1993, as part of a Hakka Mission Festival, 800 Hakka Christians gathered together to worship the Lord and dedicate the new Bible. This represents the first time that Hakka people in Taiwan have ever had the Bible to read in their own mother tongue. Please do pray for us, as we continue through Proverbs.

The Bible Society also has me sharing computer skills acquired doing the Hakka translation with the Taiwanese, Amis, Bunun, Tayal, Rukai and Toroko translation projects. (The latter five are aboriginal languages spoken in Taiwan.) A couple of books remain to be translated in the Old Testament. When all is done, this will be the first complete (both Old and New Testaments) aboriginal Bible translations ever published in Taiwan. There will be great rejoicing among the 140,000 Amis people.

Please keep praying with us that the Word of the Lord will go forth and accomplish God's purposes of leading people to Jesus Christ and showing them how to be His followers.

Yours in Christ,
Paul, Mary Beth, Andrew, Peter &
Mark



Bill Elliott and Marie Rempel,
Eglise St Pierre,
Terminus,
Grande Point-aux-Piments,
Mauritius
April 1994

The voice from the radio blended dramatically with the howling wind and driving rain that were lashing the island: "A Cyclone Warning Class Four is in Force in Mauritius". Intense tropical storm Hollanda was bearing straight down upon us. "Class four" meant that winds exceeding 120 kilometres per hour had already been registered; and everyone was now expected to have completed all precautions and to have taken refuge in a secure building. This was a bad one. It battered the country mercilessly for several hours, with gusts at times exceeding 220 kilometres per hour. People spent a whole night huddled anxiously in their houses, many dreading that tin roofs or walls might not withstand.

Finally dawn came, and Hollanda began to move away. Mauritians emerged from shelter to survey the devastation. Only two elderly women were reported to have died during the storm, not as a result of injury, but because of shock as their house was torn apart. But many others were confronted with the daunting task of picking up shattered pieces. For everyone, normal plans and pursuits were abruptly suspended. Hollanda was a powerful reminder of our ultimate human frailty. And for some it served to bring back into focus the most important things in life.

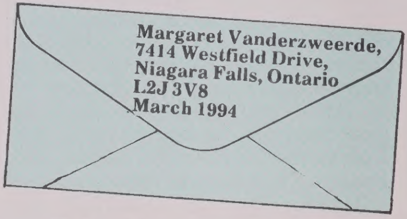
Once the cyclone was actually upon us, electricity was turned off throughout the island to prevent fires and other mishaps. And because of the extensive damage, parts of the country remained without power for three weeks or more. In certain poorer, crowded urban areas, long evenings without lighting, television and recorded music created ideal conditions for a phenomenon of superstitious panic. Rumours quickly developed that a werewolf was on the loose in the country, a creature with extraordinary abilities to enter locked houses by changing form, and with the malicious habit of molesting women and otherwise terrorizing helpless people. Fear of this elusive villain prompted many people to spend their nights outside where they thought themselves safer, especially in areas where neighbourhood men had banded together, armed with clubs and knives, determined to hunt down and do away with the culprit.

Some church members too were caught up in the superstition and alarm. We leaders of the church felt it important to address the subject in sermons and discussions, in order to help people evaluate logically what was going on, and to stress the power of faith, hope and love over any evil that was afoot. I liked the story of one woman of our church who received the werewolf's call warning of his impending visit; she responded, "Come right on over and we'll have a Bible study together." Now that electricity has been back on for some time, normal routines have resumed, and calm appears to have been restored.

Much of Hollanda's mess has now been cleaned up. Regular rains have turned the landscape green again after the searing force of the winds. It seems that perhaps the sugar cane crop will not be as severely diminished as originally feared. So we have witnessed both the devastating power and the amazing regenerative capacity of nature. And among our people we continue to place our hope in the restoring power of the Spirit of love. We see daily evidence that such hope is not misplaced.

Love from Bill and Marie

P.S. We're moving! Note our new address as of the end of June '94.



Margaret Vanderzweerde,
7414 Westfield Drive,
Niagara Falls, Ontario
L2J 3V8
March 1994

Today, March 10, 1994, is the official opening of the new addition to the school and the inauguration of the new name: Margaret Leask Memorial English School.

From January 13 to April 30, 1993 my husband, Jake, was in Jhansi participating in the initial groundbreaking with prayer of commitment, and observing the subsequent activities that are inevitable when a building is being constructed. Here in Canada, we don't think anything on seeing yet another building going up, but in India, where construction methods are quite different, it is very interesting to watch and participate. There are no cranes, cement mixers, power tools, etc. The cement is mixed by hand, the bricks and mortar are carried on the heads of women, and as a result of this manual labour, it takes time to erect a building the size of this seven-room addition.

This morning, at the crack of dawn, workers were busy and by 7 a.m. the last piece of scaffolding was hauled away and some last minute deliveries of new furniture and bulletin boards arrived.

The ceremony was scheduled for 9 a.m., early by our standards, but by 11 a.m. it would be already too hot to sit out in the sun.

Guests from the various churches in Jhansi, the Dean of Jhansi, and the Secretary to the Bishop of Lucknow all arrived. Teachers and children followed suit. The children's choir sang "In His Time" and presented some Biblical skits. One was in keeping with what had been said about the school just two days prior, that here, in this school, many of the graduating students had first heard of Jesus Christ.

Diana Wadsworth welcomed everyone and later told the life story of the late Margaret Leask who had worked at the school for over 30 years. (Margaret died in Uxbridge, Ontario in December 1992.)

ARGARET LEASK MEM
ENGLISH SCHOOL

- Proud staff and students in front of Margaret Leask Memorial English School.

As representative of the Presbyterian Church in Canada I was asked to cut the ribbon to officially open the school. We toured the new building, which is wheelchair accessible, and looked at a number of displays that the children had prepared. Indeed, it was a wonderful day. I certainly am glad that we were still here to be part of this and for Jake to take some pictures for our people in Canada. Many groups and individuals have contributed designated gifts to this building and/or furniture and equipment.

Now that the school is finished and in full use, we commit the work to God, for it is to God's honour and glory that it came into being. Please, continue to remember the Helen Macdonald Memorial Inter-College (Hindi) and the Margaret Leask Memorial English School in your prayers that they may truly continue to be "beacons on a hill", showing the light of Christ in Jhansi.

Pray for Diana, the principal, and the staff that together they may stand, strong in God's love, bringing their charges to an encounter with the living, loving Lord Jesus.

As an added note I would like to recall something one girl, graduating out of grade eight, said during the graduating ceremonies just two nights before (words to the effect): "Before I came to this school I didn't know about Jesus, I learned about him here, and when my father died in an accident last December, I experienced Jesus' love from my teachers and fellow students".

Dear friends, for a witness like that we must thank God, acknowledging that this work is indeed Christ's work, deserving of our prayers and support.

In His love and service,
Margaret

In the World

MID DECADE EVENT

For someone who has been arrested, tortured, robbed, sentenced to death for treason and put in solitary confinement for 11 years, Vera Chirwa, is remarkably cheerful. Malawi's longest serving political prisoner attributes her endurance to her faith. She spent her days reading the Bible she was allowed and her nights dreaming about angels.

"They used to come and dance with me," Vera says, "so I was always happy in my head although tortured outside."

Vera Chirwa brought her inspiring message to about 100 men and women who gathered at Ewart College, Toronto, May 26-27 to take part in a Presbyterian Mid Decade event. The World Council of Churches Ecumenical Decade of Churches in Solidarity with Women in Church and Society 1988-1988 has now reached its halfway point. Vera's visit to Canada, which included receiving an honorary doctorate at their General Assembly, was organized by the Presbyterian Church in Canada.

Other special guests included H.E. Dame Nita Barrow, Governor-General of Barbados, who was in Canada to receive an honorary degree at Wilfred Laurier University.

The Mid Decade Event opened with a banquet at which Vera's birthday was celebrated. Many of her family were on hand for the occasion. Following the banquet greetings were brought from the Canadian Council of Churches, the United, Anglican, Roman Catholic Churches and the National Ecumenical Decade Coordinating Group.

On Friday May 27, a somewhat smaller group gathered for a time of reflection. A panel of eight women shared their experience of how the Decade is affecting their lives and the life of the church.

The morning ended with a Communion Service led by Joyce and Ray Hodgson. Dr. Heather Johnston preached a sermon entitled "Birth Pangs" based on Isaiah 11:1-9. With the Decade in mind, and thinking of her new grandson, she reflected on the stages of childbirth - the joys and anticipation, as well as the pain and discomfort.

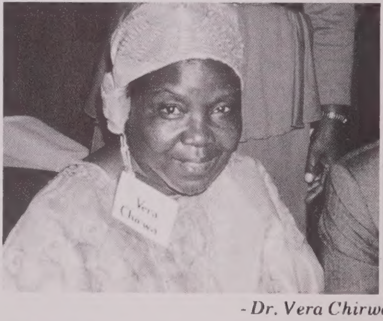


Photo: L. June Stevenson

- Dr. Vera Chirwa

CARE OF THE ABUSED MALE SEMINAR

Over 45 persons attended an all day seminar titled "Care of the Abused Male: The Hidden Paradigm" sponsored by Westview Presbyterian Church, Toronto on April 22. Participants included therapists, social workers, nurses, clergy, as well as many members of the Westview congregation who attended or helped in the kitchen. The church organist, Brent Reiman provided music at the keyboard. Many denominations were represented.

The issue of male abuse has not been addressed by society which is only now coming to terms with the abuse of women and children. "As a society we've been in denial," said Nancy Mayer, a therapist in independent practice in Toronto and Mississauga. Nancy said that the problem of abuse hasn't gotten worse but we are beginning to uncover a huge secret, and that the incidence is higher than the statistics.

The statistics too will change as more persons reveal the incidence of abuse, especially men. Thomas Bell, a survivor of a Christian Brothers training school, and a founding member of the Canadian Abuse Prevention Foundation says that the incidence of male abuse, especially sexual, is high in federal or provincial institutions.

The hidden paradigm in male abuse, noted Rev. Alan Stewart, minister at Westview and organizer of the seminar is that men are labeled strong by society. "Stereotypes limit how we see each other, and stereotypical men can't be hurt, can't feel anything." Not so, says Alan, "Men feel, therefore they can feel pain."

The hidden healing paradigm is that men have to begin caring for each other. "We are our brother's keeper!", Alan asserts. Alan established a group for abused men in November 1992, that continues to meet bimonthly at Westview Church. It is the only group of its kind in Toronto, Alan believes, possibly in Ontario. The congregation has been very supportive throughout.

Photo: L. June Stevenson

- Rev. Alan Stewart, Westview Church.

"The church needs to be a 'safe' place to admit our brokenness," said Michael Clarke, M. Div. student, former cop and one time director of Evergreen Centre for Street Youth.

Several members of the men's group gave moving personal testimonies of their experiences and of the struggle for healing in which they are engaged.

This emotional filled day ended with a time of debriefing for all participants. Many felt uplifted by the fact that someone is hearing the pain of the abused and that healing is possible.

WICC ANNUAL MEETING

Barbara Hillis, a Presbyterian from Toronto, was recently elected as new Personnel Chair and member of the Executive of Women's Inter-Church Council of Canada at the Council's annual meeting in Toronto. Ms. Hillis has been a member of WICC since 1990. She has previously served as Treasurer of the Council and is a member of its Human Rights Taskgroup.

The WICC sponsors World Day of Prayer and the Fellowship of the Least Coin in Canada and carries on education around violence against women, human rights and women's spirituality. The Council currently is made up of 30 women from 11 denominations across Canada. Joanne Instance of Winnipeg is an appointee from the Presbyterian WMS to the Council and Jacqueline Frioud of Montreal is an elected member.

World Day of Prayer grants were approved for 16 projects aimed at empowering women. These include popular education with young women in Palestine, village self-development in Honduras, fostering indigenous methods of healthcare in El Salvador, a sewing cooperative among Spanish-speaking women in Toronto, training an alcohol abuse counselor from the Lubicon Lake Nation in Alberta, a public education campaign by End Child Prostitution in Asian Tourism, a food co-op through Carrefour d'education populaire in Montreal, skill training for "school leavers" in Ghana, and support for women pastoral workers in Mexico.

TAIWANESE MISSIONARY TO PHILIPPINES

A send-off service was recently conducted at an aboriginal church for the second Ami missionary to go overseas. This is a significant event signaling the 'maturity' of aboriginal Christians, who, for nearly a hundred years, were the objects, not subjects of mission.

Ms. Mei-li Chen, the missionary who is being sent, graduated from Taiwan Theological Seminary and Ohio State University in the U.S., where she studied Christian Education and English as Second Language, respectively. Ms. Chen had had numerous experiences in teaching language. She will be teaching at Union Christian College in northern Philippines. Mei-Li is being sent by the Amis Overseas Mission, an aboriginal mission board formed by three Amis presbyteries. - From the English language version of the *The Presbyterian Church in Taiwan Church News*.

CENTRAL AMERICAN ADVENTURE

Inspired by hearing about conditions in Central America, Mia Winiawsky, Edmonton, Alberta and Marian Dietz, Red Deer, Alberta travelled there with Donna Wilkinson, AEC who organized the trip.

Joe Reed, Area Missionary to the Caribbean met the group in Managua and was their guide for the next two weeks. On their first full day they met with Rev. Elias Sanchez, General Secretary of the Baptist Convention. The Baptists, who have 80 churches in Nicaragua, have been a presence in Central America for 126 years.

The group met with Dr. David Villalonga, veterinarian and preaching elder, and visited his farm at the San Benito Co-operative. They then travelled to the village of Chaquitilo near the Costa Rican border where a group of volunteers from the Presbyterian Church in Canada built a basketball court last year.

Back in Managua, Fanny Acanado, a psychologist and Eduardo Carson described their work with street children of whom there are an estimated 600,000 in Managua.

In Quatemala, the group met with Antonio Otzoy, Director of the Brotherhood of Mayan Presbyterians.

Other visits included a community where a grant from Presbyterian World Service & Development had been used to provide 12 widows with cows.

Mia writes that while the trip was strenuous, it was an outstanding and rewarding lesson about how people in Central America lived.

- Left to right: Annemarie, volunteer from Ontario, Michael, medical student from Managua, Marian Dietz, Red Deer, John and Viola Duff, Presbyterian missionaries, and Mia Winiawsky, Edmonton.

INTERNATIONAL MINISTRIES

NICARAGUA

Through *Presbyterians Sharing*...we help the work of **Denise Van Wissen**, a volunteer nutritionist working in **Nicaragua**. She writes: "Teaching basic nutrition (both theory and applicable skills) to women in the poor neighbourhoods in and around Managua has been very rewarding. Many failed their initial test but have studied hard and passed the final exam with flying colours! We are thrilled that about 75 women and a few young men have graduated with diplomas as 'Nutrition Vigilantes' to operate consulting clinics in their communities."

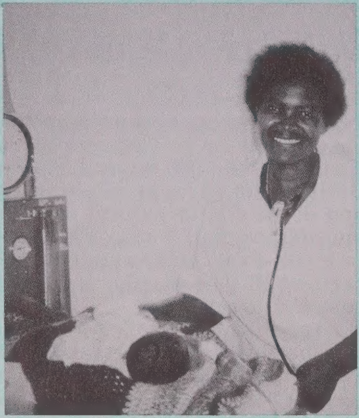
Denise Van Wissen now is involved in a second series of classes--teaching and health instruction made possible because of our contributions to *Presbyterians Sharing*....

CANADA MINISTRIES

Our contributions to *Presbyterians Sharing* ... support the *Spanish Mission in West Toronto*, in its seventh year with the **Rev. Raul Pacheco**, (RAH-wool puh-CHAY-ko) an enthusiastic and dedicated leader. He and the **Rev. Elias Morales** (ill-LIE-yus more-AHL-lus) handle some extremely difficult immigration and refugee problems. The Mission is moving toward formal recognition as a congregation of The Presbyterian Church in Canada.

The 90 adults, youth and children that are part of the growing Mission are involved in several active groups including both prayer meetings and Bible study. As they move slowly but steadily toward financial self-sufficiency, their reliance on our help will diminish.

I am about to create new heavens and a new earth. Isaiah 65:17



Change the World

Presbyterian World Service & Development (PWS&D) sees changes in communities where our resources and our partners' know-how work together.

Help create the new earth. Support PWS&D.

PWS&D depends on you.

PWS&D, 50 Wynford Drive,
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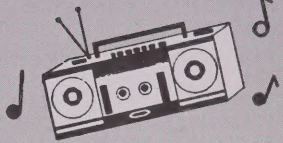
Telephone: (416) 441-1111,
Ext. 252.

CELEBRATING YOUTH



Offering Project 1994-95

Africa is a continent in which interesting things are always happening, for example recent democratic elections in South Africa and Malawi. Besides the ravages of starvation and death due to natural disasters and civil wars, it is important for us to know about other significant aspects of life, its people, music, culture and its soul.

In our offering (learning/sharing) project for the coming year children and youth will be exploring a small but significant part of Africa known to Presbyterians in Canada.

Offering (Learning/Sharing) Project 1994-95

Focus: Malawi

Monies to go to: Nutrition Centres at Ekwendeni and Livingstonia and Mobile Clinics

- which monitor pregnant mothers and babies
- which immunize children
- which distribute food and offer nutrition education

Purpose of the Study:

a) to inform children and youth about some aspects of life in Malawi, including nutrition and medical clinics.

b) to help raise funds for the clinics and nutrition centres.

Goals: Through a variety of Learning Activities in six sessions - children and youth will explore Malawi - its people, music and worship, foods, medical and health needs and how they are met, and means of transportation to the clinics and nutrition centres.

Features of the study:

- African songs and hymns
- making musical instruments
- trying some simple African recipes - tropical fruit etc.
- sharing a day in the life of a worker going to clinic, meeting some people in a village along the way
- African games
- Celebrating Africa in worship and song.
- alternative research approach for Youth leaders.

The Offering (Learning/Sharing) Project is available with the Children's Mission Study Packet OR separately for use in Vacation Bible/Church Schools.

Order your Offering Project from: The WMS Book Room, 50 Wynford Drive, Don Mills, ON M3C 1J7 Ext. 239-240. You will be billed $2.40 for handling and postage (1st class) only.

"I" Witness

Many people in my long life have inspired me by their faith in God and love of Jesus Christ as their Saviour and Friend. I have written in this column before of two of them.

I would like to tell you about another such person. His name was Walter. He was both deaf and blind. How he came to be so I do not know, but I have heard stories of an accident - or of falling off a fast moving box car when he worked for the railroad. Suffice it to say he had been blind and deaf for many years.

He lived at Queen Elizabeth Hall - the C.N.I.B. apartments for the blind - on Main St., and each Sunday someone from our church would go and pick him up in a car and bring him to church. I remember one occasion when it was my turn and I forgot - and Walter waited in vain for me. I sat in church overwhelmed with guilt when I remembered. But Walter forgave me.

Some of us learned to "talk" with our fingers with Walter, and would interpret the sermon to him. He loved music and on one occasion he crawled in behind the organ and placed his hands on the back of the sounding box to "hear" the music.

When he died, the church was packed and they had to bring in extra seats for those who came - yet as far as I know Walter did not have any close relatives. The people who packed the church were friends. Here is a little poem I wrote about Walter:

Ode to Walter

For sixteen years we saw him, eyes unseeing, ears unhearing
Fingers flying as we tried to tell him of our Father's love.
For sixteen years, blundering sometimes,
Bumping into people he could not see - and they did not know
That he did not know which way to go.

For sixteen years, he sat facing where he was placed,
Because he thought that there, he would see His Master's face.
We loved him and we tried to make him know how much we loved him -
Some with flying fingers, others just a hand on shoulder warmly felt.

And now he has gone to where his sightless eyes will see
His Master's face; and where his soundless ears will hear
The music of the angels- and his Master's voice.

And there, in that vast beyond when he has met his Saviour
Face to face, his eyes - no longer blind - will see
The gentle loving of our dear Christ's face,
And his ears will hear the sweetness of his voice.

(Dedicated to Walter, who died November 1988.)

Kay Berry, Richmond, B.C.

Wanted:

Information about persons who served in Taiwan before and after World War II (prior to 1965) especially those who experienced Japanese law.

Relatives please contact student working on M.A. thesis:

Grace Kunhui Ku at 1-519-645-7179

OUR READERS
Write

Dear June,

I read with interest the article in the May issue of Glad Tidings, entitled "I'm sorry I hurt you." I found myself responding positively to the writer's painful uncovering of his feelings in an abusive situation and to his honesty in accepting responsibility for his words and actions.

Somewhere, however, at the back of my mind lay the thought: "What's wrong with this picture?" and it came to me that I was bothered by the response of the writer's wife to his confession and plea for forgiveness. She said: "It was my own fault. I should have been ready when you came home from work."

Surely this is the classic "Battered Wife" response, the need or compulsion for the abused to accept responsibility for the action of the abuser? "Norma" was responsible for her tardiness and was right to confess this, but she was not responsible for her husband's violent reaction. That responsibility was his alone, as the writer hastens to point out.

Christians, I think, often have trouble with how to "do forgiveness." I believe that we are each responsible for our own words and actions and that, if we offend someone, we must acknowledge that and repair the damage. In offering forgiveness to another, I believe that we must lovingly hear his or her words but that we must also help him or her take ownership of the problem. Taking such ownership on ourselves does not contribute to a better relationship. Neither does it contribute to our own growth or that of the other person. Thanks for listening!

Sincerely,
Rosemary Doran, Windsor, ON

Dear Editor,

With great interest I read the article in the April issue of Glad Tidings, "The International Economic System and the Christian Dilemma". (I picked up your magazine in a laundromat and had not seen it before so was quite intrigued.)

The author has challenged Christians to reject the order of things as they are and to change the system. However I'm sure that many Christians like myself feel trapped by economic circumstances. Our own country Canada, seems hopelessly in debt, our 'wealth' now largely owned by others and our own social safety net at risk of disintegrating.

If Canada is to help others and lead the way to a better world system, I think we would have to put our own house in order and get our debt crisis out of the way. Apparently, our high standard of living is really bogus, attained through borrowing.

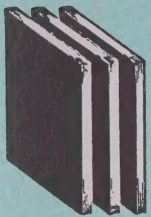
The author of the article should try and lay out some solutions and steps the average Christian in Canada can take that would be practical for our situation. (I will check my local laundromat for a further issue!)

A. Gibson, Summerland, BC

ADDRESS CHANGE

The Ecumenical Decade Coordinating Group national office is now located at the Canadian Council of Churches, 40 St. Clair Ave. E., Toronto, ON M4T 1M9 Telephone: (416) 921-4152 Fax: (416) 921-7478

The work of the Ecumenical Decade includes the Taskforce on the Feminine Face of Poverty, the newsletter *Groundswell* and the *Canadian Network Resources for Feminist Theology and Spirituality*.



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441-1111. Ext. 239/240.
Hours: Mon-Fri-8:45-4:00

Please do not send payment with your order. (An invoice including postage and GST will be sent with your order.)

I WANTED TO KNOW ALL ABOUT GOD *by Virginia L. Kroll. Illustrated by Debra Reid Jenkins. Published by Wm. B. Eerdman, 1994. Price $21.99.*

A delightful book! I was caught by its cover jacket. The laughing children of various races hugging a collie dog and looking up at a marvelous orange butterfly led me into the content with excitement and expectation.

The reader, young or old, is transported into a world of simple beauty through rich language and fine art. One can almost hear the words sing as you walk with a child through the wonder of what God does, where God is or what God's love is like.

The printed word is limited to two lines with each drawing making it more attractive to the beginning reader. The paintings are full of motion and life-like with vibrant colours and subtle tones for those who only want to 'read' the pictures. The children's facial expressions draw the reader into the picture so that the printed word becomes your own thought.

To better review children's literature one needs to invite children to read and respond. My friend Jillian, age ten years, liked the book. She found it "interesting and it made her think." Ashley, a seven-year-old, "found it good, kind of boring but really liked the pictures." Erica, a bright four-year-old, "liked the book a lot, words and pictures."

A church kindergarten teacher enjoyed it, commenting especially on the paintings which complimented the concepts of the written word causing you to think. She feels it is the kind of book you could read to children over and over again.

While this book may be expensive, it is well worth the investment. The text, the oil paintings and the binding (hard cover and sewn) make it a timeless piece of literature which should be in a church library as well as on a child's own bookshelf.

Norma Goldsmith and Little Friends

SPIRIT OF SINGING - SONGS FOR BUILDING COMMUNITY. *Edited by Mardi Tindal and Kate Middleton. Published by Wood Lake Books Inc. Price $8.95.*

The *Spirit of Singing - Songs for Building Community* is a book full of old favorites and some great new ones.

The book is divided into sections on: Gathering Songs, Graces, Action and Fun Songs, Rounds, echoes and chants, songs about the earth, work songs, Traditional, Vespers and closings.

The book has the melody line and chords, but not the full score - so is great for singers. Another highlight for me was that a lot of the songs have the history of why and where they come from included, which helps people learn some of the meaning behind the words.

A great book for Camps, Sunday Schools, Youth Groups, and all who love to sing.

Donna Wilkinson

THE INCREDIBLE CHRISTMAS SEARCH *by Doug Peterson. Published by Augsburg Fortress. Price $1.50.*

The Incredible Christmas Search is a Christmas Program written for the Church School, and could include participation by all ages, from preschool to teenagers. This is the story of two children who decide to scour their house in search of hidden Christmas presents, beginning in the attic where they encounter Isaiah and other prophets who had been looking for the Messiah so long ago.

In a closet, they find sheep and shepherds who are looking for a protector. In the guest room they meet the Three Kings, who are also searching, but for a new born king. In the basement, they find a host of angels gathered around a manger scene. Thus the children are led to discover the story of Christ's birth and the real meaning of Christmas.

The story is told through narrators, so memorization is kept to a minimum. There is an original central theme song, words and music included, but many familiar Christmas songs are used throughout the play.

An excellent original Christmas Family Program.

Kass Whitefield

EYES WIDE OPEN *by Louise Cummings. Wood Lake Books Inc. Price $19.95.*

Have you or someone you know ever been sexually assaulted? I have, and I would recommend this book to others like myself on the journey to healing.

This book does not deal with all of the horrors of what happened but rather looks at the hard but healing journey Louise has come through and is still on.

Louise was sexually assaulted by a 12-year-old boy when she was five. You can only imagine the havoc that was part of her little life. Trust was lost and needed to be rebuilt.

Eyes Wide Open is Louise's healing journey. She has divided each chapter into three parts: describing a specific aspect of her recovery; where God is in this experience and where the faith community is.

One thing that I really appreciated in the book was that you can read the chapters in any order you wish. My first choice was the chapter on forgiveness. There is no specific time in the process when you forgive yourself and the person who changed your life forever.

Healing is like a spiral - constantly moving upward and then finding yet another aspect that must be looked at. Louise admits that she's not at the point of forgiveness yet but she does know that it is an integral part of the Christian calling.

Louise spends two chapters on rage. This is one of the first signs of healing. The shame that you carry is not your own and must be let go of. Louise also looks at discovery, horror, gentleness, grief, memories returning, honesty, trust, hope, facing fears and change.

Eyes Wide Open is a book filled with precious gems. It is helpful to anyone who has been abused once, or several times, by a stranger, a friend or a family member. This is a must for the Christian community to read. It is the first book I have been able to read in six years and it has enabled me to grow.

Anonymous

Forward In Faith

I am sure you will be pleased to know that up to June 30, 1994 an amount totalling $329,517 had been received from Presbyterials across the WMS (WD). Now, as Charles Dickens said in Oliver Twist, 'Please, may we have some more?'

In 2nd Corinthians 9:7 Paul writes that each person should give what he has decided in his heart to give, not reluctantly or under compulsion. In a recent survey of our local Presbyterial's objective, together with the number of regular members indicated in the yearly reports, it appeared that if each member gave $12 monthly, we would have no trouble in reaching our objective. Of course, we recognize that it would be very difficult for some members to make a decision (either cheerfully or reluctantly) to give that amount; however many members generously give more than that so maybe we can reach our goal.

Barbara Woodruff, Program Secretary, forwarded a brochure outlining the projects we will focus on for 1994 which indicated just how much can be done with the $250,000 we have designated in 1994 to be given to the Life and Mission Agency of the Presbyterian Church in Canada.

To quote from Paul again: "I realize that I really don't even need to mention to you about helping God's people for I know how eager you are to do it".

Thanks for your splendid achievements!

Marion Weldon, Treasurer

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In the Society

SYNODICAL

The theme for the **British Columbia** Synodical meeting held at Calvin Church, Abbotsford, March 21-22 was *Voices crying in the Wilderness*. Special guest was Kay Cowper, President of Council Executive. The meeting was chaired by Synodical President, Yvonne Calderwood. An excellent Bible Study was presented by Laurie Jackson, discussing the background of three special missionaries from the Bible: Philip, John the Baptist and Lydia.

Other speakers were Sharon Scott who spoke on her visit to Central America, Janet Tremblay on Synod Youth and Barbara Marshall, workshop leader.

A Communion Service was led by Rev. Hans Kouwenberg.

The 80th Annual Meeting of **Manitoba and Northwestern Ontario** Synodical was held in St. James Church, Winnipeg, April 22-23, the theme *Towards a Caring World*.

A singsong was led by Joanne Instance with Pearl McLean at the piano. A Communion Service followed conducted by Rev. Beth McCutcheon and a slide presentation about Taiwan given by Council President, Kay Cowper.

Superior Presbyterial led the Saturday opening worship and Remembrance service. Jean Campbell, Synodical President presided over business. Pat Murphy, Co-ordinator of Ethics Education at St. Boniface Hospital spoke on *Allowed to Die or Assisted Suicide*.

An interesting account of the Provincial Council of Women was given by Edith Matthisen.

Kay Cowper installed the new officers.

The Synodical of **Quebec and Eastern Ontario** met at Westminster Church, Pierrefonds, Quebec, April 15-16. Glengarry Presbyterial began with devotions from Matthew 25.

Ann Milne, newly appointed AEC, was introduced and presented a Global Economics Study. The Synodical then moved to Presbyterian College where the principal, Rev. Dr. William Klempa, gave a tour followed by dinner. In the newly refurbished chapel we heard the Taiwanese choir who meet at the chapel on Sundays. Lois Klempa led in devotions.

Elizabeth Graham, a student at Presbyterian College, showed slides of her summer ministry in Mauritius.

Synodical met again on Saturday at Pierrefonds and after the morning session moved to Tyndale-St. Georges for a tour and lunch.

PRESBYTERIAL

The 112th Annual Meeting of **Lindsay** Presbyterial was held on April 21 at Knox Church, Bobcaygeon, Ontario.

President, Helen Torrey opened with prayer. The theme of the meeting was *Partners in Action*. Mrs. Baird, President of Bobcaygeon WMS welcomed everyone.

The morning worship service was led by Betty Ann Harder and Gayle McLeod of Wick P.W.

Lynda Reid, AEC, spoke on leadership training for Sunday School teachers and the need for the WMS to communicate to those outside our organization.

The officers were installed by Eleanor Grant.

June Nesbitt and Blanche Simpson led a singsong preceeding the afternoon session. Rev. Wm. Baird sang two solos accompanied by Roberta Kennedy.

The afternoon worship service was led by South Eldon women, Barbara McEachren and Mary Ellen Taylor. The In Memoriam service was conducted by Ruth McEachren.

Sheila Mayville, Lindsay, spoke on her recent trip to Africa.

Florence Fennell, Cannington, thanked everyone who participated.

Paterson Memorial Church, Sarnia, Ontario hosted the **Sarnia** Presbyterial Spring Rally on April 26. Rev. Jeffrey Smith gave the grace before a bountiful potluck supper.

The evening program was chaired by president Bonnie Arbour who read a poem "More Blessed to Give". A hymn-sing preceeded words of welcome by Barbara Tait of the host church.

Dorothy Neal moderated a panel made up of community involved folk who explained their outreach and told ways volunteers can be of assistance.

Paterson women closed with a worship service.

Gifts and the Giver was the theme when the **London** Presbyterial held their annual Retreat at Pearce-Williams Christian Centre. Marion Orchard organized an enjoyable day.

Rev. Gloria Langlois spoke on the theme and Mary Leah Otto on "Gifts of Knowledge, Wisdom and Healing".

A noon hour nature walk refreshed us for the afternoon. Marion Orchard talked about the "Gift of Sharing". AEC Margaret Greig led the Bible Study on "Women's Involvement in the Church" - the story of Phoebe.

Charlotte Brown portrayed "The Gift of Song" by taking us to the Caribbean in song and dance.

Marion reviewed the activities by asking "Are you going home happy?" Hearty applause answered her question.

- The "Caribbean Band" at London Presbyterial retreat.

The 80th Annual Meeting of **Montreal** Presbyterial was held in Robert Campbell Memorial Church, Montreal March 12. First Vice-President Mary Lou Johnston presided.

Greetings were extended by Grace Arthur and the history of the church was given by Rev. Coralie-Jackson-Bissonnette. Worship was led by the Revs. Kate Jordan and Coralie Jackson-Bissonnette. The theme was *Let's All Work Together*, presented by a panel of Kate Jordan, Lynne Donovan, Ann Milne and Druse Bryan.

Following business, an exercise break was led by Wally Hong.

The afternoon session began with a singsong led by Stephanie Roberts with Jan Manson at the piano. Following questions of the panel, memorials were read for Mrs. Ho Lep and Jean McQuat. The installation service of officers was performed by Moira Fernie.

Faith and Faithfulness: A Journey was the theme of the **Bruce-Grey** Presbyterial Annual Meeting held April 6th at Knox Church, Walkerton, Ontario. Ina Human and Eleanor Smith of Walkerton led in the hymn sing.

President Carol Mackowski, Southampton opened the meeting and Isabel Kirstine and Rev. Andrew Human welcomed everyone to Knox. Agnes Bregman, Synodical President brought greetings.

Margaret Greig, AEC led a Bible study on faith and faithfulness. Glen Crockford, Hanover, Moderator of Presbytery, brought greetings.

A slide presentation "A Journalist's Look at Israel" was presented by Bill Kennedy, Durham.

The "In Memoriam" service was conducted by Margaret Greig. Courtesy remarks were given by Isobel Morrison, Dromore.

Margaret Greig installed the Presbyterial Officers and the women from Priceville conducted the Closing Worship.

Winnipeg Presbyterial held their 80th Annual Meeting Saturday March 5 at Westwood Church, Winnipeg, Manitoba. Our theme was *Celebrating the God Who gives New Life* Isaiah 40:27-31. Rev. L. Blake Carter, AEC led the Bible Study based on the theme, as we studied how God renews, challenges and redeems us.

Rev. Ian Shaw, Minister of Westwood Church conducted the Closing Worship and Communion Service which tied all our discussions together as we celebrated the New Covenant.

* * *

HIGHLIGHT OF NOTE:

What is the WMS?

by Jackie Phills, Vice President, Winnipeg Presbyterial

(Written following the Winnipeg Presbyterial Meeting, March 5, 1994)

About 20 years ago, I was trying to tell someone about the WMS and I said, "The WMS is the soul of the Presbyterian Church". The intervening years have confirmed that definition for me. Nowhere in our Presbytery and Synod is there a stronger feeling of fellowship and collegiality. Nowhere is there a clearer understanding of the Gospel of our Lord Jesus Christ and the demand that it puts on our lives as individuals and as a Church. Nowhere is there a greater commitment to Bible Study and prayer. Nowhere is there a greater concern for the global and regional issues that confront the Church. Nowhere is there more knowledge of the history of our Church in mission. Nowhere is there a greater demonstration of stewardship of time, talent and treasure.

Today, many barriers confront the WMS - some based on issues of age and gender, others on issues of power, of centralization versus regionalization, most based on the priorities of the National Church and of the individuals within the Church at large, and the WMS in particular.

So where do we go from here? Yesterday at the Winnipeg Presbyterial there was a determination to "wait for the Lord". The WMS is not ready to be a bird in a gilded cage. This Presbyterial wants to soar with the wind of the Spirit beneath our wings. God grant us the wisdom, the grace, the love and the patience to wait expectantly, and as we wait, to model for the Church and the world what it means to be "in mission".

* * *

LOCAL

In **Morrisburg** the **Knox** WMS held "family night" on April 21. WMS members, family and friends gathered in the church with the COC, Explorers and Teen group. President

Catherine Blatch welcomed everyone. The Teen group then conducted the worship service.

Convenor Ruth Kirkwood introduced special guests Ann Milne who brought greetings on behalf of Synod, and Mary Moorhead who brought greetings for Presbyterial.

Marg Reynolds led the explorer group in a choral drama "The unforgiving Governor" based on Matthew 18:21-33. Playing guitar, Candy Duvall and Catherine Blatch led in a lively singsong. Marg Reynolds presented membership certificates to the COC; Explorer stars and awards were presented by Rev. Blatch and Ann Milne. A play followed by the Teen group "The Donkey Had Something to Say".

To close the evening the COC delighted everyone with a candlelight recitation and chorus "This little light of mine". "Jesus bids us shine" was sung by all and Rev. Blatch closed with the Benediction.

On Sunday, March 20, a Service of Worship celebrating the commissioning of the Rev. Peggy Reid and Dennis Single was held at **Carman United Church, Carman**, Manitoba. At least three denominations were present - United, Presbyterian & Lutheran. Representatives of each took part in the service - from the Presbyterian Church Eileen Parish, Rev. Jean Bryden, and Linda Shaw. This is a joint appointment with the United Church.

Dennis will be assisting as the Manager of Presby farms in Itu, Nigeria. Peggy will be assisting at Mary Slessor Institute - a training centre for young people, and serving in Ikot Obong Parish. After the service a delicious pot luck supper was held.

Grace Church, **Orleans**, Ontario was host to a Spring "Ladies Day" on Saturday, April 30, 1994. The study theme was presented followed by discussion of how Christian faith helps us to reach decisions.

In the afternoon, discussion was of the challenge to learn and live our Christian faith. The meeting closed with prayer.

IN REMEMBRANCE

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St. Andrew's (Hespeler),
Cambridge, Ont.

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Knox, (Preston),
Cambridge, Ont.

Mrs. Catherine Black,
St. John's, Cornwall, Ont.

Mrs. Mary Catherine
MacLeod,
Kenyon, Dunvegan, Ont.

Mrs. Jean Shipley,
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Mrs. Lottie Ferguson,
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Mrs. Elizabeth Fry,
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Margery Hatfield Morton,
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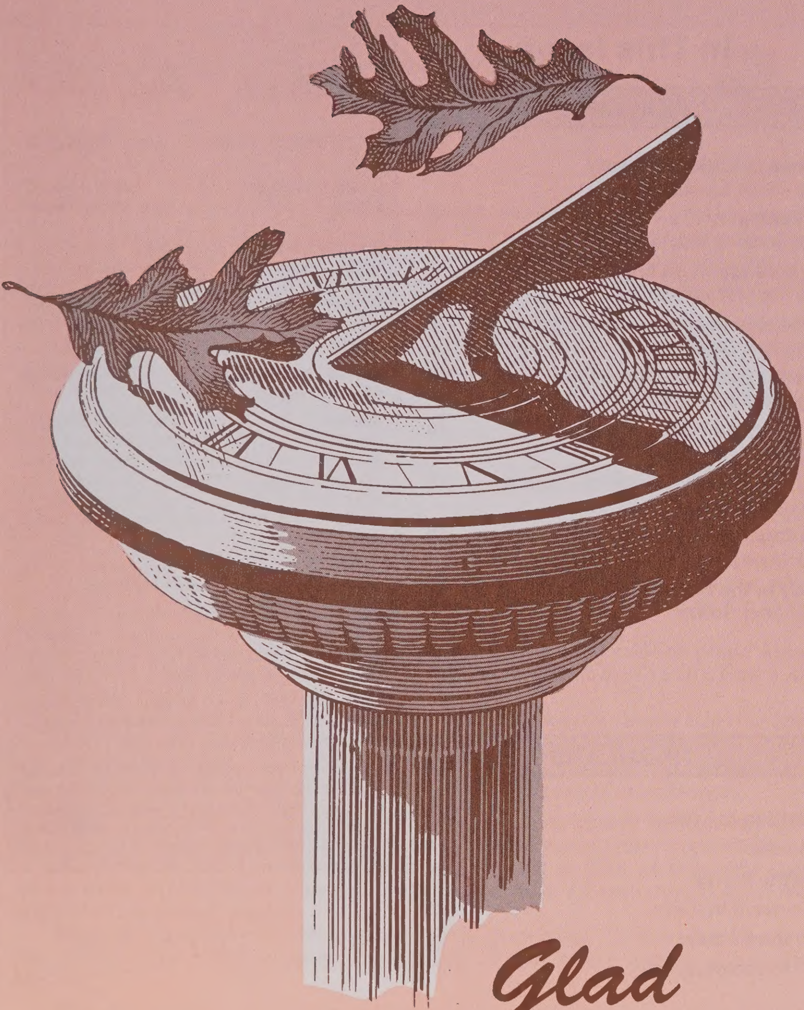

Glad Tidings

October 1994

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Glad Tidings

OCTOBER 1994 Vol. 70 No. 8

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

Pages 4-20: Mission on our doorstep! Articles, poems and reflections on what it means to be in mission: as a Church, a Society, and as individuals.

Be still before the Lord, and wait patiently for him...
Psalm 37:7a NRSV

October 1994

I had car trouble in Halifax this summer as my daughter and I were enjoying a rare mother-daughter vacation. We had to stay over an extra day. The delay, and particularly the anxiety about the car, were frustrating. I willed myself to be calm and prayed that if the news was bad, I would be able to cope. Most of all, I prayed for patience.

I remembered another time of waiting and frustration. I had missed a plane in Addis Ababa, Ethiopia. In re-routing, I had to spend 13 hours in the airport in Kenya. I had no Kenyan money, couldn't speak the language, and wasn't sure if I could even make my connection. To top it all off, I was unable to phone home and explain the delay.

I fretted for 11 of those 13 hours until I finally gave in and put the problem in God's hands saying, "Well, God, if you want me to get that plane home, I'm sure you'll arrange it." Then I stopped worrying.

Perhaps none of us enjoys waiting, especially when the outcome is uncertain. The psalmist, however, says, "Be still before the Lord, and wait patiently for him." The speaker is an old man (see verse 25), and speaks out of maturity and experience. He counsels those in distress to wait and see what will happen. Anger and frustration are not appropriate attitudes for God's people.

But, is the Lord going to fix my car, I ask, or send another plane along just for me? And, what am I waiting for anyway? What is it really that I am so anxious about?

Or should I ask what is it that I am rushing towards? Is my life like that of the driver who constantly changes lanes on the highway, only to advance one car at a time? Going nowhere in a hurry? Or, is the truth really that I like to be in control of everything! Therein lies the crux of my distress.

Why is it so hard for me to admit, Lord, that things are beyond my control, that while I may not be out of control, I am certainly not in control?

But you are. You always are. You are like an anchor in troubled seas. Like a calm in the storm. Like a beacon in the dark. I have only to acknowledge that. And to accept it.

Help me to remember that when things go wrong. To turn it all over to you. It's in your hands anyway. Every drop of rain, every sunrise. Every life. My life.

The slower days of autumn will soon give way to winter, season of stillness. Beyond that lies the season of Easter. Life unfolds - in God's time. Let us be still before God, and wait patiently for him.

Written in Love
June.

Mission in Canada:

The materials on the following pages are all related to mission in Canada, sometimes on our own doorstep. It is hoped they will provoke discussion and challenge persons to consider how they will respond.

Love in Little Burgundy

by David Elbourne

Little Burgundy is in inner-city Montreal. Here you will find Tyndale-St.George's Christian Community Centre. It is in a unique position to serve the local community. One way it does this is by offering a low-cost After-School Program (ASP). About 40 children attend regularly.

The After-School Program focuses on nurturing the children's academic, social and recreational development. It does this through a number of programs, but mainly through the way relationships are handled and developed. In this way children can learn Christian values.

Program successes are often easily identified by what they produce, for example: pictures from the Arts and Crafts program, a well prepared dish in Cooking class, a dance performance at the culmination of the Dance course, even improved grades reflect success of our Educational Development Program (recognized by local schools as being significant in improving children's academic standing) and Educational Game Days.

But it's the non-concrete learning that seems to be more lasting. Things like when children move from being *asked* to sign a Get-well card to *making* them spontaneously; being *asked to clean up* after themselves *to cleaning up* automatically, and helping clean up after others.

As the children take on more responsibility for themselves and others and their respect for others grows, immense satisfaction is gained by both the hard working staff and the enthusiastic part-time volunteers (mostly university students).

We pray that God will continue to bless us with caring and dedicated staff and volunteers so that we can continue to serve the Little Burgundy community to the glory of God.

If you are ever in the Montreal area during term-time please call and see us. We would be delighted to show you around and introduce you to "our family" at Tyndale's After-School Program.

- Dave Elbourne is a Tutor, Tyndale-St. George's A.S.P.

- Above Friday Educational Games Day, page 4 "Friends" Ceta Gabriel and Tatania Nelson.

Passing by...

frail and pathetic
she sat on a broken stool
guarding the street corner
and I thought
here is someone I can help
but her nails wore the debris
of many days scavenging
and they clutched at the tattered sleeping bag
tied with string around her waist
and I thought I might offend her
dressed in my stilted shoes
and Sunday best
and I turned my eyes the other way
as I sidled past
pressing my face tight against the crystal
glass of stores behind her
and I knew I'd added yet another dent
to her self-esteem
as she wondered silently
why someone dressed as fine as I
would rather embrace cold windows
than simply walk by
and say hello

Barbara Mitchell

A Meditation on Mission

by Carol Mackowski

Mission is a chameleon. It changes its appearance as it changes its circumstances.

Scripture reading: Proverbs 11:24-25.

Some time ago I was asked to share with my home congregation some of my experiences as a member of Council Executive. I also used the opportunity to try to answer a question with which I feel as Council members we constantly struggle, "What is mission"? Following are my reflections.

I think Knox College and the adjoining Chapel is a very stately structure. With its thick stone walls and Gothic-arched halls it is a most inspiring place in which to meet for the Annual Council Meeting. It was safely cocooned in this environment that I found myself last May.

I had arrived at the campus and registered early in the afternoon. A family friend had recently undergone surgery at Toronto General Hospital and as I had some free time, I decided to visit him. The day was sunny and warm and I easily walked the short jaunt to the hospital.

After a frustrating 45-minute search for our friend, the staff concluded that he must have been discharged earlier that day and so I began to walk, more slowly now, back to Knox College.

As I walked I became quite hot and very thirsty. Shortly after crossing University Avenue I stopped at a sidewalk vendor selling hotdogs and soft drinks from a portable cart. I had just taken a refreshing sip from a cold drink when *she* stepped in front of me.

She was about my height, thin, thirty or even forty years of age, with pale, sallow skin and long, limp hair. If I shut my eyes I can picture her clearly. She spoke. "Do you have money for food?"

A multitude of thoughts passed through my mind.

I'm in Toronto and she's a stranger.

I'm not supposed to speak to strangers.

I don't live here, doesn't she know that? Can't she tell?

Why doesn't she ask someone who lives here for help?

I locked eyes with her. She wasn't nervous, embarrassed maybe, but not nervous. She waited for me to respond. And I was thinking, I'm not used to making fast decisions. I like the safety of the classrooms at Knox College where we make carefully thought-out decisions about the work of the Society. I miss the support and input of the other members of my group back home as we discuss worthy places to send our funds to. I'd much rather listen to the emotional plea of an overseas church worker speaking at a Synodical meeting and know that the Society is supporting work in the right places.

I can't deal with this on a street corner.

Is this what mission is supposed

to be?

My brain is racing and it is difficult to think.

Slow down, I tell myself. Slow down.

Put your brain in sync with your heart.

For many people the word "mission" is synonymous with overseas work. You may share some of these thoughts that mission work generally takes place in another country and usually with people we don't know, people we call strangers. Mission used to be defined in terms of "sending" and "receiving". We are generally comfortable with this image of us here sending and someone over there who is grateful to be receiving.

This has been for many years an acceptable and often more glamorous view of mission work than those activities supported in our own country. Even within our membership many still think that if our efforts are not taking place overseas then we as a missionary society are falling short of our purpose.

"Do you have money for food?"

Mission is a chameleon. It changes its appearance as it changes its circumstances. Sometimes it has an emotional appearance; a gut-wrenching picture, a heart-wrenching story and we're sold. It's very easy to respond to this type of need. Sometimes mission is more business-like. It is facts and figures and everyday needs. We may not be as comfortable with this type of mission, but it also can be very real.

Mission can be a direct and simple appeal like the incident I shared with you. But it can also be a complex concern with a highly organized infrastructure. Many times it falls somewhere in between. We must learn to recognize the many shapes and sizes that mission can take whether it is the comfortable sending and receiving, or a simple request for relief from hunger, or a complicated venture with forms and calculations and regulations. A chameleon changing its appearance as its circumstances change.

Let me close with a prayerful thought for our work with mission.

Our mission is to help feed hungry people

to help teach illiterate people

to help heal sick people

to help the homeless and abused

to share with others the love and knowledge of God.

Guide us as we recognize our responsibilities, define the needs and respond. Be with us as we struggle and make those carefully thought-out decisions. Amen. (Adapted from *An Alphabet of Mission by Alfred H. Jones, Friendship Press, New York 1991.*)

- Carol Mackowski is a member of Council Executive and lives in Southampton, Ontario. She presented this thoughtful meditation at Council Executive in February 1994.

The House on Chestnut Street

by Jean Campbell

Through thirty years the house on Chestnut Street has been home to young persons of all races, to aboriginal youth, teenage delinquents, and troubled women and girls.

In 1964 the Women's Missionary Society (Western Division) celebrated its 50th Anniversary. It was 100 years since the establishment of the first Women's Missionary group in the Presbyterian Church in Canada. Plans for this celebration were already underway five years in advance. A special financial campaign was planned to fund two anniversary projects, one in Canada and one overseas.

After much discussion the choice for the former was the establishment of a hostel in Winnipeg where young people of all races would find a Christian environment and wholesome recreational centre when they came to the city to continue their studies or to find employment. This was something for which the Synod had long pressed. The WMS made it a reality.

The figure in mind at the time was, by today's standards, modest indeed. It was hoped to raise $18,000. For several years WMS groups and others set aside monies over and above their regular givings. In my own group, the Afternoon Auxiliary of First Church, Winnipeg, the treasurer kept a separate book entitled "The Second Mile", in which she recorded the extra donations we tried to make weekly to the anniversary projects.

In 1960 a small group was appointed to search for a suitable property. It included men in the Presbytery knowledgeable about real estate. By July of that year several properties were listed. Frieda Matthews, Executive Secretary of the WMS, was asked to come to Winnipeg to view them. With a decision being reached by Miss Matthews and all concerned, 73 Chestnut Street was purchased.

It was a spacious, three storey house, with a sloping lawn at one side, built in 1911 by Senator John T. Haig, whose brother James was an elder at First Church, and his family were active members. Preparations for occupancy began immediately.

An Advisory Committee was formed composed of representatives of Synod, Synodical, Presbytery and Presbyterial. The first House

Chaplain was the late Rev. Gordon Peddie, then minister of St. John's Church.

Although it was originally to be a home for young people of all races, the immediate need was for housing for aboriginal youth. Catherine Denholm (now Mrs. John Sinclair of Edmonton) was the Deaconess appointed to inner city work with emphasis on native work. She visited the adjacent Reserves in Manitoba and around Kenora.

To quote from an early article on the house by the late Evelyne G. Jones, a Presbyterial President: "Under Miss Matthew's friendly direction, several ladies from Presbyterial went to work at preparing the house for occupancy. Miss Cathy Denholm was Miss Matthew's right hand. Another helper was Mrs. Disbroc, a Métis, who was one of our 'family' around the noon-day meal.

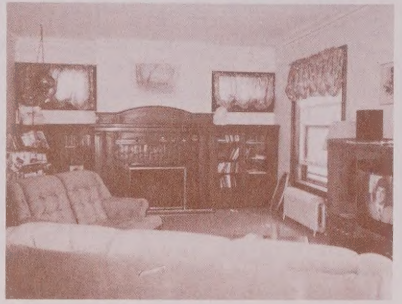
"Miss Matthews set the table attractively in one corner of the kitchen, plumbers' tools lay in the centre, while in the hall, a family of tiny orphaned kittens slept in a packing box awaiting their next meal. Conversation was varied and interesting. Mrs. Disbroc told us of cooking for forty fishermen in northern Manitoba."

She goes on to say: "I was afraid that the neighbours would dislike the idea of our Fellowship House, but they were friendly and cooperative, helping us to lift furniture and lending us their hose to sprinkle the parched lawn."

The question of staff was resolved when the Federal Experimental Farm at Morden, Manitoba, dispensed with their herd of cattle, which had been in the charge of Robert Denholm, Cathy's father. He and his wife Mary were offered the position of house parents, which they accepted.

They had moved in by Labour Day 1960, and the first residents, three young men, arrived that same month. Girls came later, but at first it was possible to designate only one room for them. Referrals came mostly from Indian Affairs and the Indian and Métis Friendship Centre.

- Above: Fellowship House, Winnipeg, Manitoba; below: living (common) room.



On October 15th, 1960, the Presbyterial held an Open House, attended by representatives of the Indian and Métis Friendship Centre, the Anglican, United and Roman Catholic Churches and neighbours, as well as many Presbyterians. A dinner was served to the members of Presbytery by the PYPS of First Church.

The official opening and Service of Dedication did not take place until November 1, 1961. The

Moderator of Synod, Rev. S. J. Kennedy of Fort Frances presided, assisted by Rev. G. A. Peddie, Moderator of the Presbytery of Winnipeg, Rev. R. G. Krepps, Moderator of the Presbytery of Brandon and Wing Commander the Rev. James Dunn, Chairman of the Advisory Committee. Frieda Matthews was the speaker for the evening.

In 1962 Cathy Denholm left on a trip overseas, and her place was taken by Dorothy McCombie. Mr. and Mrs. Denholm were there until 1963. That they were indeed "parents" to the residents is borne out by remarks made. One boy said he just wanted to call Mrs. Denholm "Mom". Another spoke of getting a ride "home". Still another had occasion to say: "That's the second birthday cake I ever had made for me."

The Denholms were succeeded by two other couples - Mr. and Mrs. F. J. Dickson, who later took charge of a similar home in Prince Albert, and the late Mr. Austen and Mrs. Ruth Beattie (now Mrs. Ruth Ketchen of Guelph).

As the years went by, the government began to give assistance in one way or another to young aboriginals coming into the city, and some drifted away from the more regulated family life of Fellowship House.

In 1965, the late Marion Gordon, then Presbyterial President, was approached by the University of Manitoba and the Overseas Students Association, to see whether there was any space available for students from overseas. There was an upsurge in the number of overseas students. Campus residences were full and it was difficult to find suitable, reasonable accommodation in the city. There were some rooms available at Fellowship House, so we had a mixture of cultures amongst the residents.

Ruth Beattie's report for the year September 1, 1965 to August 31, 1966 indicates that there had been 37 males and seven females accommodated. These represented young people of ten different racial origins.

In 1969 there was a complete change in the service provided by the house. A real challenge was offered – the care of male juvenile (teenage) delinquents on probation. The stress of that work set a limit of five boys at a time. Because of the pressure, and the need for a totally separate apartment for staff, the house was temporarily closed in 1971 to allow the building of an extension. This was, in part, above the garage, and entry was from the second floor level of the house. It was a self-contained flat.

On April 16, 1971, a Service of Dedication was held to mark the reopening of Fellowship House following completion of the addition. Participating in the service were Rev. Ivan Carroll, Past Moderator of the Presbytery of Winnipeg, Rev. Keith Boyer, Chairman of the Advisory Board, Rev. James Marnoch, Convenor of the Presbytery Mission Committee and Joyce Dickson, Presbyterial President.

The speaker was Giollo Kelly, Director of National Missions for the WMS. Additional qualified staff was sought at this time. The number of boys who could be accommodated was increased from eight to ten. Volunteers were sought as well, including Big Brothers. Sadly, due to lack of adequate staff, partly because of lack of sufficient funding, and strain on the health of resident staff, this difficult work came to an end.

In February 1973 the present work began – an ecumenical ministry in cooperation with the Sisters of the Good Shepherd, operators of Marymound Treatment Centre for

Adolescent Girls. In this capacity Fellowship House is known as the Chestnut Unit, named for the street on which it is located. From 1973 until her retirement in 1988, Joe Swirski was the House Mother, ably assisted by her husband Frank. The term used now is Director, and the Director is non-resident. The current director is male - Alasdair Lunn, whose Sunday School years were spent at First Church.

Marymound was established in April 1911, when five Sisters of the Good Shepherd came from Montreal at the request of Judge Daly, founder of the Juvenile Court, to work with women and girls. As the work developed, suitable buildings were acquired and a school programme was instituted. The school has continued and is recognized by the Manitoba Department of Education. At one time under the Attorney General's Department, the centre is now under the Department of Health and Social Services.

At the time of founding, the work was related to females sentenced to imprisonment, as well as alcoholics and unprotected children. It became a treatment program to help the adolescent experiencing functional difficulties, develop skills for constructive involvement in the community through the encouragement of healthy and positive relationships with family, peers, school and employers.

Originally for females only, boys have been and are accommodated in the day programs, but not in the residences. There are units as far afield as Thompson, The Pas and Flin Flon. The work done through Marymound is very highly regarded.

At the start of our cooperative effort Marymound paid a rental fee to the Presbytery and the Presbytery received a grant from the Board of World Mission to apply to Fellowship House. The WMS paid, and still does, the taxes and insurance on the building. At one time the WMS also covered the cost of necessary repairs and maintenance, but for some years now Marymound has undertaken a great deal of maintenance work at their own expense.

With the discontinuance of the grant, a review was carried out in 1991/92 with the aim of drawing up a new agreement to replace that of February 7, 1973. The new agreement is dated February 7, 1992. At the time of the review, it was learned that approximately 60% of the clients are aboriginal. Within the main Marymound Centre there is a totally aboriginal unit, aboriginal staff members being included.

A member of the Winnipeg Presbyterial sits on the Marymound Board. The Synodical of Manitoba and Northwestern Ontario feels very strongly that the WMS should maintain a connection with this very vital work.

- Jean Campbell is past president of Manitoba and Northwestern Ontario Synodical and was a member of the Editorial Working Group.

> *The house on Chestnut Street has provided a loving and wholesome environment, as well as a Christian witness in an urban setting.*

To the Presbyterian Church in Canada from a former student of Cecilia Jeffrey Indian Residential School, Kenora, Ontario.

This letter has taken a long time to put together for it holds painful memories that I would rather keep in the past. Each time I started writing, I would break down in tears or get angry. I want this letter to come from the heart, not from hurt or anger. I am writing with a forgiving heart, and love for those who thought they were helping us at the time.

An historic visit was made to Kenora by representatives of the Presbyterian Church in Canada in July 1991: Ray Hodgson of Justice Ministries, Ian Morrison of Canada Ministries and June Stevenson, Editor of Glad Tidings.

My decision to write was prompted by this visit and my correspondence with June. I had many inquiries as to my treatment as a student at the residential school during that time and following great consideration on my part, I have decided to respond.

One advantage of going to a boarding school is that I am able to communicate in English reasonably well. I feel sorry for those of my people who do not understand English, and for those who have been held back because they did not go to school, whether by choice or because there were no schools where they lived, usually along trap lines. Speaking the two languages that I use in my life, has enabled me to communicate in both societies.

I was brought up to believe that there is only one God for everyone and encouraged to pray and worship. My mother taught me to pray to the Creator for help and guidance. She also taught me to pray if I was in distress in life and I still follow that teaching today.

I have also met many really beautiful people in my lifetime. I have continued my education and have taken various courses on different subjects so I can have a better understanding of the world around me.

I have the best and the worst of both societies at my disposal and again I feel lucky for that. I pick up the good things that I can use in my life. I can pass on what I have learned and experienced to others, especially to my grown children and my grandchildren whom I love so dearly. Mainly, I want to give back what good I have learned in my lifetime.

The disadvantages of my experience are the loss of my heritage, my culture and the way of life of my ancestors, and most of all my identity as a once proud First Nation Ojibway woman.

Because of forced integration into a society that I did not understand, I ran into many difficulties. I was abducted from my safe, familiar environment and plunged into a stark, cruel existence that was as foreign to me as the language. I began to regress into a very quiet little girl, terrified of the new world around me, using gestures and facial expressions to communicate with others because I was not allowed to use my God-given language.

I was punished if I was caught speaking Ojibway. I withdrew, living in fear of making a mistake. I lived in a silent world of hurt, rejection, and most of all loneliness, which was so indescribable that at times, it still brings tears to my eyes to remember.

Due to the confinement of the boarding school system, I lost the art of nurturing myself and my precious children. My children and I grew up without affection and proper guidance. I just had a mother instinct and learned from my own mistakes. Somewhere in the cycles of the assimilation every different stage of growth was affected and the potential to develop fully as a wife, mother, grandmother and friend was damaged.

I also lost something which I would have learned from my own parents and grandparents. I have nothing good to pass on to my children of those years, because most of my own childhood is filled with anguish and unhappy memories.

I was physically and emotionally abused while in boarding school, and was full of hate, anger and resentment towards a system that abused children in those years, but that did not stop me from growing in knowledge of the world around and making the most of what I have today. I know my Creator will provide for me the basics of life (not my *wants*, but the basics).

I often experienced the lashes of those studded hard brown leather straps when I was caught speaking my own language or making an attempt to run away. I lived in such fear of those people that ran the school, that my throat was always constricted with unshed tears. All the crying in the world did not help me so I began to suppress my emotions. I became the shell of a once beautiful creation of God.

I am writing with a forgiving heart, and love for those who thought they were helping us at the time.

My beautiful mother told me that we are the creation of God, so my questions began at an early age. Why were these people trying to change me to a way they wanted me to be? Why not just accept me for the way I was and just teach me the English language? Then I asked why people burn themselves in the sun, trying to look brown like me when they don't like me? I have found some answers to my questions but it is simpler to accept some things and other people as they are in life, than to play God.

I was born and raised in a remote settlement of One Man Lake, Ontario, accessible by air only, located some 80 air miles north of Kenora. My ancestors lived off the land, fishing and hunting, following the harvesting of wild rice and picking blueberries and selling them. My people's identity was based on the land and they had a sense of sacredness with nature and the Creator.

During the summer season, our father would find work as a guide for tourist camps near Minaki, which is a little town between Kenora and Whitedog, One Man Lake. We never did without, we always had the basics. From our trap lines, we always had plenty to eat – deer meat, moose meat, duck....

I was brought up to believe that there is only one God for everyone and encouraged to pray and worship.

My mother also had a vegetable garden that she was quite proud of. In those days holes were dug in the ground to preserve the vegetables through the winter. We always had money from hard work in harvesting wild rice and selling furs, and commercial fishing. Our lives were basically happy.

I remember mostly the happy times of following the rice crops or coming home from trap lines up north by freight canoes in spring. We slept in big tents as we travelled and I can remember vividly the beautiful evenings in our camp areas by the lake, sitting around a fire, eating whatever my mother and grandmother cooked, quietly listening to the peaceful sounds of nature around us as we were getting ready to retire for the night, hearing the distant lonely call of the loons on the lake. Sometimes, before bedtime, one of our grandparents would tell us a legend or some humorous stories which I treasure and remember.

I recall as a little child the peaceful setting of families gathering together in worship of the good spirit "Creator" of the universe. There was no worry then of people drinking and fighting etc. People helped each other, sharing and exchanging ideas and skills. In the event of death or illness the Ojibway people got together to help the afflicted family in whatever way they could. People respected each other.

The devastation of my life began as my beautiful culture was taken away from myself and countless others through the boarding school systems. A cultural genocide took place. We were like a species that has lost their habitat and survives only in zoos, the "reservations" of today. It is no wonder some of us have turned to chemical abuse to try and escape a way of living completely foreign to us.

Not being sure of where I fitted in life, my self-esteem really went down. The consequences of the abuse I had gone through physically, emotionally, and spiritually had a devastating effect. As an adult, I began to live a very destructive way of life. All the repressed hurts and anger of those years within the confines of the boarding school system had to come out one way or another. Recalling all the verbal abuse I suffered as a student in the boarding school, such as being calling "dirty Indian", "savage", "squaw", led me to think that I was not worth of anything any more. "I might as well live like they say I am" was the thought that went with me as I struggled to exist.

Alcohol abuse made things worse. It only gave me temporary relief from the pain of my life. At the time, I had no knowledge of the effects of excessive use of alcohol or of its long or short term effects.

Physical damage was inflicted on me when I was seven years old by one of the authorities, namely the "girl's keeper", who was a big blustery woman. I will remember this woman for the rest of my life. As I explored my new surroundings, I discovered that the light switch could turn the lights off and on. This big woman must have seen the lights going on and off in the bathroom. I did not see or hear her approaching from behind. The first thing I knew, I was struck over the ear. I fell to the cement floor and the world started spinning around me.

I made an attempt to crawl away and stand up but to no avail. I could not stand still and I was nauseated and dizzy. My equilibrium was affected. After that day, I lost weight because I was always sick to my stomach. My hearing is distorted as a result of this injury. If there is a sound behind me, I hear it in front of me or vice versa. Today there is pain in my ear especially if I catch a cold. I doubt very much if the doctors can repair the damage since it is deep in my ear.

This incident is mild when compared with other children's stories. Many children lost their limbs or were maimed for life trying to escape from the horrors of the boarding school. Many died from exposure to winter's harsh elements. The punishments were severe if you were caught trying to escape. Your head was shaven completely or a strip was cut about two inches wide from the front of the head to the back. I can remember beautiful young women pathetically attempting to hide their hair cuts.

The painful darkness of this past still affects me today. Periodically, memories come back to haunt me. These are times when my confidence in myself is low. I still live in fear of not knowing where I rightfully belong. My colour tells me I am a First Nation Ojibway woman. I still wander around in a society I can never belong in and, because I have an exposure to this society, I am not easily accepted within my own culture. Where does this leave me today? My culture has been forced away by the government and by churches trying to change the way God intended for me to live.

I am in a process of dealing with my resentments and anger in various healing programs, courses, and workshops. These programs have enabled me to see what happened and what I can do about it. One particular program has enabled me to see tools that I can use to deal with the obstacles. These training sessions are specialized for people like me, who have gone through abusive situations. I have learned a holistic approach to self healing and how to take the opportunity to deal with emotional blocks. I have also taken assertiveness training, life skills and self awareness training.

The purpose of writing this letter is a hope that I can start negotiating reconciliation and possibly compensation for the physical and emotional damages I suffered within the confines of a Presbyterian boarding school.

As I stated at the beginning of this letter, it is with a forgiving heart that I am writing. An injustice was done against me and countless others in those days but that should not stop us from working toward a better world and toward healing for all. I have in mind, with the help of the Presbyterian Church in Canada, to negotiate a small financial settlement. I am hoping that there will be a solution to the blocks in dealing with the boarding school issues. This would benefit all who had gone through boarding school, especially those from around the Kenora area.

May God bless you all!

In forgiveness,
Emma Paishk

- In October, a delegation from the Presbyterian Church, including Moderator George Vais and members and staff of the Women's Missionary Society, will visit Shoal Lake, Ontario, to deliver a copy of the confession adopted by the last General Assembly regarding aboriginal peoples. (See the November 1994 Presbyterian Record for a reprint of the confession.)

The Presbyterian Church in Canada has received some requests/proposals from native groups for funds to establish a healing process and to support an approach to the federal government to acknowledge its part in the residential school situation.

Facing My Fear Head On

by Mary Campbell

A great tragedy in my life was losing my mother to memory loss four years ago. It has taken me these four years to accept her condition.

Just recently, I felt that I could manage to extend my concern to others at the home where my mother lives. I volunteered to be a friendly visitor.

"Mary, I would really appreciate it if you could be a friendly visitor for Mrs. Green," (not her real name) said the volunteer co-ordinator.

I felt as if a knife was plunging into my heart. "Oh no!" I thought. "I can't be her friend! She's always in a bad mood and the nurses don't like her."

It took me a few minutes to give my answer. Finally, I agreed to be Mrs. Green's friendly visitor. But I needed to spend the next few days in prayer for the ominous task that lay ahead. I prayed that God would help me. Maggie Green did not have any family left. None of her friends would come and visit her anymore because of her negative change in personality. It wasn't her bad mood that scared me the most, it was something else.

I feared constantly seeing my future in Maggie. I am afraid of ending up long forgotten in a nursing home with no family or friends. My fear began when my mother had to be placed in the nursing home. Not having children of my own, my fear became worse. Now I had to face it head on whenever I visited Maggie.

I had been trying to cope for the last four years with losing my mother to memory loss but I was also trying to deal with my constant worry of getting old.

God has His own way of training His children to trust Him. I had a feeling deep in my heart that He was teaching me in this situation.

To visit my mother, I had to walk by Maggie's room. Maggie saw me and yelled out, "Can you get me a candy? I need something for my dry mouth!" I wanted to keep walking, but I ended up in her room standing by the side of her bed. I wondered where I could get some candies. I remembered my mother had some chocolates in her room. I told Maggie I'd be right back. As I walked away she griped, "Oh sure, I'll bet you'll be back!"

When I handed her the chocolates her face brightened. I could see that she just might accept me as a friendly visitor. She took my hand and held it for awhile. She repeatedly thanked me for the chocolates.

This was the first time I spent with Maggie alone. I usually spoke to her while I was with my mother. I expected that she would be very hard on me, but so far we seemed to get along well. I made up my mind that I would just let her say what she had to say. Whenever I talked to her, I spoke softly and gently. It seemed to work.

Things were going so well I decided to take her outside in a wheelchair, but her mood switched. The weather was beautiful and it made me feel joyful. I tried to make her feel the way I did. As I wheeled her out the door, there was an apple tree in full bloom. The scent from its blossoms was magnificent so I picked some of the flowers from the tree and placed them in her lap. Maggie did not accept my offering with grace. She bickered and complained.

I didn't react to her mood change. I knew that she was angry at being old and confined to a wheelchair.

"Oh God, I wish I were dead!" she shouted. I didn't let that bother me either. God was giving me peace about what she was saying. I understood Maggie. Maggie was me. She felt the way I imagined I would feel.

Maggie got scared as I pushed her further down the path away from the home. I reassured her that I would take her back right away. It was obvious from her reactions to our little outing that she was suffering from memory loss. To her, a little excursion was disorienting. I had learned to recognize her symptoms after watching my mother suffer.

I knew that once she got back into the home and into her room, she would feel better.

When I wheeled her out of the elevator, she whined, "Oh I hate this place!" But I knew that she was glad to be back "home" again. I understood Maggie. Maggie was me.

Once I got her settled in her room and back in her bed, she took my hand and pleaded, "Oh please don't go. I don't want you to go." My heart softened as she held my hand. A peace that I had never known came sweeping over me.

I could finally face my dreaded fear. God had shown me through Maggie that I won't be abandoned because He will send someone like myself to be a friend. Isaiah 46:4 says, "Even to your old age and grey hairs I am he, I am he who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you." (NIV) God is my true and only protector, rescuer and sustainer!

I looked at Maggie and smiled saying, "I'll be back in a couple of days with a chocolate bar for you." Maggie's face brightened once more and I saw a sparkle flash in her eyes.

Even to your old age and grey hairs I am he, I am he who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you.
Isaiah 46:4 (NIV).

Living between Breaths

I was in the hospital today
And met a man who lives life not
from week to week or even day by day;
But lives his life as best he can
between each breath he takes.

How wonderful to fill my lungs and feel alive and well,
And how for granted I take these breaths
that God to me allows.
I waste a day or fiddle through two
And dream my dreams in the 'azure blue'.
But suddenly I realize how dear the gift I hold
How privileged to carry a life that's pure and whole.
A life that is precisely that - a life - a holy joy
A priceless, sacred, eternal force -
A gift - but not a toy.

And I wonder if I'm good enough or worthy to hold this gift.
How often I will drop it or value its honest worth,
And already the answer is plain to see
That the importance doesn't lie with me.
It's the Giver who's important and who knows
its eternal worth and I alone am nothing
But am privileged from birth
To be the recipient of His love for me and all that it entails.
And can only live in awe of Him and all that he unveils.
The only good that I can do is cherish this gift of mine
So that when time comes to give it back, its worn-out
soul will shine, because I cared to polish
it and treat it with respect
And because I sought to value it before its earthly death
By learning as my patient learned, to live between
each breath.

Diana Teare Bond

- Diana is a nurse at the Heart Institute, Civic Hospital, Ottawa. She is the daughter of Lorna Teare, and a member of St. Andrew's Presbyterian Church, Ottawa. This poem was written in 1980, early in her nursing career.

A Cup of Water in My Name

by Lenny

Psalm 63 speaks of a soul thirsting for God. David begins this praise song by referring to the aridity of his soul. His surroundings, the desert of Judah, point to his spiritual condition. He is in need of a cup of water for there is none as far as his eyes behold.

Everywhere I look I find suffering people. The Spirit of God in our hearts requires us to bring a glass of water to thirsty souls, to be suffering servants in the midst of poverty of spirit. Our land is lush and green with the season's produce but many lack for spiritual food.

At the local pool, I find a man in his fifties suffering with arthritis and fibromyalgia (FM). Sometimes, he cannot sleep at night because of the intense pain. I wonder what lies behind this pain. He tells me. It seems like the first time anyone has really listened, for he spills it out quickly and incoherently like someone who expects you to leave before he finishes.

Suddenly, he opens up to others around me, sharing the details of the horror of his life in Russia. Shot at. Falsely imprisoned. Years in labour camps. Had to escape. Came to Canada where he finds he has been under surveillance for years by a Russian agent. The agent can't stomach the work and becomes his friend. But he is still an angry, frustrated man.

David expressed similar pain in Psalm 102, and like this man, he too cannot sleep: "ly(ing) awake... feel(ing) like a sparrow alone on the roof." (Psalm 102:7)

Another fellow, extremely nervous, separated from his wife after a long marriage, 'comes on' to every friendly woman he meets in the pool. He and his 80-year-old mother who lives overseas, are survivors of a German concentration camp. The rest of his family were slaughtered. They are not Jewish. He wants desperately to be loved.

He cannot tell you his problems. Too much nerve damage has affected his thinking and speaking functions. His story comes out in pieces, a jumble of phrases and sighs, hard to comprehend. He loves music and plays in a very choppy fashion, both accordion and keyboard. He would love you to listen to him play sometime.

A woman I meet at a workshop is dealing for the first time with the responsibilities of parenthood and running a household on very little income. She is recently divorced from her husband of 17 years. The marriage was not amicable. She has custody of her young children. Although she is over forty years old, she is still a child herself in many ways. Everything is difficult; she has not learned to change a fuse. She feels alone and helpless.

How do we bring a cup of water in the name of Christ to strangers like these in our midst? This can seem like a difficult task when their problems seem so overwhelming; for they may not see the value of a cup of water. A drop in the bucket, so to speak! We wish we could bring them a reservoir.

But God does not call us to take upon ourselves that role. Scripture speaks of sharing a part of the burden that is in excess of a person's normal load. (Galations 6:2) Scripture also says that each of us must carry his/her own load. (Galations 6:5).

If you saw your friend walking down the street with more than she could carry, you certainly would not go and remove every bag from under her arms. You would take that part of her baggage that was in excess of her ability to carry.

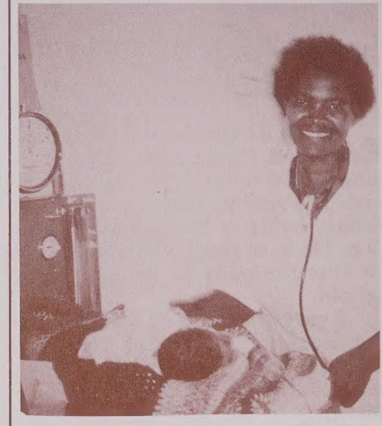
So, too, God requires us to help others see that they are carrying a lazy man's load (less than he can carry at one time). By lending a hand, but not by taking their burdens on our backs (even though our hearts cry out with compassion for their relief), we give them refreshment.

"A cup of water...in my name" (Mark 9:41) is what Jesus said. And "...insofar, as you did it to one of the least of these brothers of mine, you did it to me." (Matthew 25:40). Oh, how simple it really is to serve Him! We don't need theology degrees or Christian Education Certificates to give a cup of water to a thirsty soul. Even little children can do it!

One of the ways you can give a drink to a thirsty person is to listen. So many thirst for attention. Many of us lack affirmation of our being. Sending little notes of encouragement, prayers, poetry can be a way of helping a busy thirsting person stop by the well and take a drink of spiritual refreshment. Giving a small gift, or a pretty plant to a housebound neighbour can be a quick pick-me-up in their desert of isolation.

So let us fill up that pitcher, ourselves, with the water of the Holy Spirit, and pour out His blessing on the parched souls among us. As we do so, be assured He will never leave us half empty. For He gives liberally to those who minister as 'waterbearers'. (Proverbs 28:27).

I am about to create new heavens and a new earth.
Isaiah 65:17



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WHO IS THE CHRIST? AS ANSWERED IN THE EPISTLES *by R. David Kaylor. Published by Presbyterian Women, USA. Price $6.00.*
This study was written to help us answer the question that Jesus asked: "Who do you say that I am?" The author, R. David Kaylor, leads us to examine how Jesus Christ is spoken of in the letters of the New Testament. Probably we are more accustomed to looking at Jesus through the eyes of the Gospel writers.

In each lesson Dr. Kaylor sets the scene with a passage from the Old Testament, the Gospels and finally concentrates on the message which the Holy Spirit revealed to those writing the New Testament letters. Also we are encouraged to look at insights from other cultures.

The first lesson looks at the risen Christ and identifies him with the man Jesus, including a section about Jesus and the children (Mark 10:13-16). This relates to this year's study theme "Making the World Safe for Children" and will be of interest to those making use of this.

Lesson II concentrates on Jesus as "fully human" and his obedience to God's will. The next chapter is about Jesus Christ as "truly God" and the universal nature of God's action through Christ. As we continue through the study we consider Christ, the friend of the poor; Christ who brings peace; Christ and the new creation (our attitude toward pollution); a lesson on power and the use of power in this world; the building of an inclusive community and looking forward in hope to the Christ who returns.

As we think of the question "Who is Jesus Christ?" we are also encouraged to think about the kind of person Jesus would want us to be, in our own setting, culture and in the global context.

Mary Peckover

THE SPLENDID VISION - CENTENNIAL HISTORY OF THE NATIONAL COUNCIL OF WOMEN OF CANADA 1893-1993 *by Dr. Naomi E. S. Griffiths. Published by Carleton University Press. 1993.* Price $19.95.
This book is well worth reading, especially by members of women's organizations. It marks the centennial of the National Council of Women of Canada. This body founded/instigated many things in Canadian life e.g. the Victorian Order of Nurses, the tuberculin testing of all milk cows. The Council advocated the vote for women, old age pensions, equal pay for equal work, conservation of National Parks, to name a few of their concerns. In the 50s, the NCW urged granting of voting rights to Native Peoples, and in the 70s the right to status of Native women who married non-Natives.

The NCW has lobbied government in presenting resolutions. A member of the International Council of Women, the NCW is a confederacy of women's organizations across Canada. The affiliated organizations cover a wide range in religious, cultural and social backgrounds.

The WMS (WD) is a federate of the NCW. Currently, there are four Provincial Councils of Women and 23 Local Councils of Women.

Three quotes from the book that offer both inspiration and challenge to WMS members: Mrs. Amy Williams, National President 1979-82, said the NCW "seemed to be a place where women worked to improve social conditions...." The late Mme Thérèse Casgrain, NCW President 1984-87, said "We will emerge from our struggle weakened if we remain turned in upon ourselves with no other horizons but those we have always known...." Finally, Margaret MacGee, former editor of the Newsletter, and President of the Ontario PCW: "...that Council had always existed with little money and too few volunteers, and that these difficulties had never prevented Council from functioning effectively."

Jean Campbell

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In the World

RESPONSE TO CRISIS IN RWANDA

Through prayer, concern and financial support, Canadian Presbyterians have responded generously to the tragic situation in Rwanda and its bordering countries. This response will assist in long-term work to bring reconciliation and rehabilitation to this devastated nation and its people.

Presbyterian World Service and Development (PWS&D), the development and relief agency of the Presbyterian Church in Canada, is responding to the desperate needs in and around Rwanda. They are responding through two channels: Church World Action Rwanda, coordinated by the World Council of Churches (WCC), and the Lutheran World Federation, coordinated by the Canadian Foodgrains Bank (CFGB).

Church World Action Rwanda is providing food assistance, shelter, water, and other immediate needs to Rwandan refugees in camps in Tanzania, Zaire, and other bordering countries. It has also been able to arrange some flights into Rwanda to provide assistance within the country.

The CFGB and its member partners, including PWS&D, have raised 1.25 million dollars for emergency response in Rwanda and its neighbouring countries.

A shipment of 1,000 metric tonnes of beans, a staple of the Rwandan diet, arrived in Dar Es Salaam, Tanzania, in early August for distribution by local church agencies to large refugee camps near the Rwandan border. Shipments will continue throughout the fall and into the winter.

Please continue to pray for the people of Rwanda, for their neighbours who are doing their best to respond to this tragedy, and for those who are working to provide assistance in this time of desperate need.

Further information about the Rwandan crisis is available from PWS&D at (416)441-1111. Donations for Rwanda can be made through your church treasurer or sent directly to PWS&D at 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. Please indicate that your cheque is for PWS&D-Rwanda.

GATHERING OF PRESBYTERIAN WOMEN

"You Are My Beloved" - welcome the stranger; protect the children; listen to our sisters; share our faith.

4,000 women and men from across the continent and overseas gathered at Iowa State University July 13-18 to celebrate this theme.

The Hilton Coliseum where plenary sessions were held morning and evening was colourfully decked with aerial banners bearing textile designs proclaiming "The Year With Africa." The floor design changed each morning to co-ordinate with the guest addresses, Bible Study, skits, music and dance, to focus on the theme for the day.

In the afternoons over 90 workshops, some specifically in Korean or Spanish, were offered. For those unable to register in these, there were several alternatives: an assortment of forums on current and controversial issues, film and video reviews, displays, hospitality rooms and gift shopping at the Bookstore and the One World Shoppe. However, voting delegates from presbyteries to this third triennium had to devote their afternoons to attending business sessions.

International guests, numbering more than 90, included Vera Chirwa and her sister, Chrissie Jere, from Malawi who were present at the Presbyterian Church in Canada Mid Decade Event held at Ewart College in May. Another friend of the PCC was Ruth Kao, chairperson of ECPAT Taiwan (End Child Prostitution in Asian Tourism) who led the workshop, "Modern Slavery: Children, Victims of the Sex Industry." Canadian participants included Barbara McLean, Deputy Clerk of Assembly; Roberta Clare, chaplain at McGill University, presently doing doctoral studies at Union Seminary and Columbia University; Kay Cowper, President, and Tamiko Corbett, Executive Secretary, Women's Missionary Society.

PRESBYTERIAN WOMEN

- L. to r: Kay Cowper, Roberta Clare, Tamiko Corbett, Barbara McLean.

ONTARIO PRESBYTERIAN CHORUS TOURS SCOTLAND

On June 16, 98 people, 73 who are members of the Ontario Presbyterian Chorus left for Glasgow to tour Scotland.

The Chorus consists of three choirs - the Presbyterian Men's Chorus, Covenanter Singers, based in Toronto, and the Stayner area choir.

Photo: Katherine Allen

- L. to r: Alastair McCallum, Choir Director and George McMillan, District Council Chairman of Argyll and Bute.

Alastair McCallum directs the full chorus accompanied by Mina Kim and Catherine Walker.

The chorus presented eight concerts and took part in three church services in Glasgow, Elgin, Dyce (near Aberdeen), Perth and Edinburgh. The program was drawn from sacred music from the 1600s to the present day, including the Psalms and classical music.

In Rothesay on the Island of Bute, the choir attended a civic reception held at the Court House. George McMillan, the District Chairman presented Alastair McCallum with a plaque of the Rothesay Coat of Arms. In return, Bill Jardine, a member of the chorus and formerly from Bute, presented the Chairman with a letter from Premier Bob Rae of Ontario.

That evening, 450 people attended a benefit concert at North Bute Church when £1600 was raised to enable the church to remain open. The program included the Rothesay Academy Concert Band followed by the chorus.

A highlight for the chorus was singing in the Armoury Hall at Inverary Castle. The 12th Duke and Duchess of Argyll, who reside at the castle, were present.

The next day, the Duke and Duchess personally greeted everyone as they arrived at the castle for a tour conducted by the Duke, Ian Campbell. Following the tour Alastair McCallum presented the Duke with a framed copy of the hymn "Unto the Hills" in calligraphy. When the 9th Duke of Argyll, John Campbell, was Governor-General of Canada, he looked out the window of Rideau Hall towards the Gatineau Hills as he was reading Psalm 121 and was inspired to paraphrase this psalm into a hymn.

The chorus visited historical castles, churches and cathedrals, absorbed the breathtaking scenery through the mountains and the islands of Mull, Staffa and Iona; and many small towns such as Ayr, Oban, Ballater, Inverness.

In Edinburgh, on Canada Day, a group photograph was taken with everyone holding Canadian flags and singing "O Canada". That evening Scottish music and dance was enjoyed at the St. James Thistle Hotel.

The tour ended on July 2 when most members of the Chorus left Edinburgh for Manchester to return to Canada the next day.

Katherine Allen

THANKS TO CHRISTIAN LITERATURE FUND

Rev. Paul McLean has written the WMS from Taiwan to express thanks for the gift of CDN $500 for the work of the Hakka Bible translation.

He says "The money has been transferred to the Bible Society and will be used to cover expenses incurred during the production of the Hakka New Testament and Psalms. Thank you for your generous support of this project and for your continued prayers!

"The new Bible continues to be well received. Hakka churches are using it a lot more, and many people are buying it to give to non-Christian friends. About 4000 editions have already been sold. May God keep planting His word in the hearts and homes of many!"

This gift was forwarded to the General Assembly Office of the Presbyterian Church in Taiwan by the Christian Literature Fund of the WMS.

CANADA MINISTRIES

Our contributions to *Presbyterians Sharing* ... help **Gateway Church** in East Toronto Presbytery which works closely with an Anglican store-front ministry and shares its building with John XXIII Roman Catholic parish. The annual Week of Prayer for Christian Unity is a significant event each year in this multi-church setting. A monthly food collection at communion is distributed to the needy through the Red Cross, and twice a year a bazaar and rummage sale makes needed items available at significant savings for the people of this high-rise, densely populated area.

A large refugee and immigrant population combined with many welfare and one-parent families leads to a high level of population turnover in the community and, therefore, in the church. If "frontier ministry" once meant the church's work in remote areas, now the frontiers are in some of the nation's largest cities.

Forward In Faith

Congratulations to all on having reached total contributions to the WMS (WD) of $439,875 as at August 31, 1994. With a concentrated effort during these last few months of the year, there is a possibility we may achieve our required amount of over one million dollars. Please persevere in this good work.

In a recent letter to Synodical Treasurers, information was given that to date it has not been possible to set firm objectives for 1995. The implications of our five year plan in regard to people and material resources, as well as financial, are still being worked out; and changes may occur in Regional Resource Staff.

We always have been aware of the inevitability of death and taxes but another in that line of thought for the WMS (WD) is that costs are rising and we must face that challenge. 1995 will invite a continuing commitment from each of us – as we study, share and participate in the ongoing task of witnessing.

When unforeseen circumstances arise, we are reminded forcefully of the words of that hymn "His eye is on the sparrow and I know He cares for me". Members of the WMS are certainly numbered among God's sparrows and fortunately we are given the opportunity to convey that faith to others by the fellowship we offer in our local groups and the opportunity we have to contribute to the wider work of the Presbyterian Church in Canada.

It may be a simplistic faith, not earth shaking or momentous, but that enduring awareness of God's great mercy sustains us in crisis situations and makes burdens easier to bear. This column "Forward in Faith" provides a picture of that sustaining love and the goals we can attain through faith. As the Psalmist says in Psalm 33, "In Him our hearts rejoice, for we trust in His holy name. May your unfailing love rest upon us, O Lord, even as we put our hope in you". We continue to go FORWARD IN FAITH!

In the Society

PRESBYTERIAL

On March 5 **Winnipeg** Presbyterial held their 80th Annual Meeting at Westwood Church. President Doris Binding presided.

A Bible study was led by Blake Carter, AEC. The theme was based on Isaiah 40:27-31, *Celebrating the God Who Gives Life, Renews, Challenges and Redeems It.* It was designed to focus on the role of the WMS now and in the future. Those present considered "captivities" and "barriers" within the WMS, and how to turn "barriers" into "gifts".

Service of worship and communion was conducted by Rev. Ian Shaw, minister of Westwood Church. The new President is Noreen Gillanders.

Waterloo-Wellington Presbyterial held a Spring Retreat at Crieff Hills Community, Puslinch, Ontario May 2-3. Using the theme *Communicating the Gospel Story,* four workshops offered practical demonstrations.

The organizing committee and leaders included President Lenora

Arbuckle, Lois Powrie, Dorothy McCombie, Dorothy Harbottle, Sandy Giles and Lynda Reid. Forty women enjoyed the fellowship, peaceful surroundings and abundant food for thought (as well as body!) provided by this event.

The Arirang Chorus from the Korean Christian Church in Japan visited **Winnipeg** the weekend of April 29-May 2. Everyone enjoyed a time of fellowship with the Chorus as well as with Rev. Jack and Mrs. Beth McIntosh, Ms. Jeong Nyo Kim, President of the National Church Women's Association, and Rev. Jeong Soon Suh, the Secretary of the Association.

Members of the **Winnipeg** Presbyterial were responsible for arranging a bus tour, an evening concert at First Church, an afternoon concert in the Korean Presbyterian Church, and a barbecue at St. James Church. A few choir members visited Anishinabe and the Jessie Saulteaux Centre for Native Studies.

- Beth McIntosh, left, with member of the Arirang Chorus in Toronto, Ontario.

David and Miriam Barrie were guest speakers at the Spring Rally of **Maitland** Presbyterial held in Lucknow Church, May 2. They showed slides of their work in Malawi.

The women enjoyed a salad supper provided by the Lucknow WMS. The theme was *Partnership in Mission.*

Erlma Haldenby, Presbyterial President welcomed everyone. Helen Elliott and Isobel Gibson of Brussels conducted the worship service.

The In Memoriam service was led by Mary Wray and Joan Mackay of Ripley. An Honorary Life Membership Certificate was presented to Audrey Boron of Kincardine in recognition of her faithfulness.

On June 15 **Chatham** Presbyterial held their meeting at Knox Church, Wallaceburg, Ontario. The theme was *A Day of Contrasts* focussing on the Caribbean. The women from Dresden Church and a group of young women from Wallaceburg served a South Seas lunch.

Mary Pat Elliott spoke about stained glass during the afternoon session. Margaret Greig, AEC gave a report on WMS happenings.

Photo: Alice Brown

L to r: Isabel Warwick, Bessie Robertson, Fran Monk and Ruth Smith at Chatham Presbyterial.

Threatened with Resurrection was the theme for the **South Saskatchewan** Rally held at St. Andrew's Church, Swift Current, Saskatchewan.

Sing songs led by Mae Morris set the tone for the day. Bev Maxwell presented the Council report, outlining the work that Council members had carried out on the five-year plan.

Marg Hyndman gave book reviews on *My Divine Uncle George* by Patricia Wilkes and *The Secret of the Swan* by Gloria Chisholm.

A Bible Jeopardy game was led by Donna Wilkinson who also introduced the study themes for the coming year: "African Churches Speak" and "Making the World Safe for Children".

Members brought pails of cookies for the children at Camp Christopher.

On June 18 **Brandon** and **Winnipeg** Presbyterials held their fifth annual Rally at First Church, Portage la Prairie, Manitoba. The Rally was a combined effort in relation to programme and meals. Forty-five men and women enjoyed a day of worship, song, fellowship and fun.

Highlights of the WMS Council, General Assembly, and the Canadian Council of Churches Triennial, were shared by those who attended. Challenging games were also a part of the programme.

Approximately $500 has been sent to the Korean Christian Church in Japan Women's Association as a donation towards their project of a Care Home for elderly Koreans.

Wilma Welsh, Sr. Administrator, Life and Mission Agency, Presbyterian Church in Canada, was guest speaker at the Spring Rally of **Peterborough** Presbyterial held at St. Andrew's Church, Bowmanville, Ontario on May 14. She spoke on the extreme poverty, illiteracy, human rights violations and corruption in Central America where she recently visited.

Rev. Osborne welcomed those present and gave a history of St. Andrew's Presbyterian Church in Bowmanville. Audrey Gilchrist, WMS also extended a welcome.

Worship was conducted by St. Paul's Church, Peterborough and sing songs were led by Jackie Kelly, Norwood and Helen King, Warkworth.

Business was led by Jean Montgomery, President of Peterborough Presbyterial. Book reviews were given by Jackie Kelly.

Sharon Noble sang a solo, accompanied by Jean Billett, Bowmanville. Courtesies were extended by Audrey Jeffries, Cobourg.

Members of the **Maitland** Presbyterial gathered at Camp Kintail on June 22 to honour Frances Nugent of Ripley, Ontario prior to her move to Fort Frances, Ontario.

The evening began with a potluck salad supper. The summer staff of the Camp welcomed everyone and entertained those present.

President Erlma Haldenby led a short program. Margaret Greig, AEC, led a sing song.

Agnes Bregman, Synodical President, shared her appreciation of Frances' contribution over the last 17 years to the Presbyterial, Synodical and Council.

Marion Mundell gave in poetic form a history of Frances and her contributions. Evelyn Murdoch told of attending Deaconess Training School with Frances and expressed her appreciation of the help she had received as Frances willingly shared her many talents.

Erlma Haldenby presented Frances with a gift of a pictorial plate as a reminder of her time in this area. Frances thanked everyone and wished them well as they continue to serve the Lord.

The evening closed with the singing of "Blest Be the Tie That Binds".

The 80th Spring Rally of the **Glengarry** Presbyterial met on June 9 in St. Andrew's Church, Avonmore, Ontario. President Shelagh MacDougall opened with prayer. Irene McIntyre, President of St. Andrew's WMS, welcomed those present.

Members of Moose Creek WMS, conducted the worship service reflecting on the theme *Serve with Joy*.

Lorna MacGregor and Marianne MacDonald reported on the WMS Council.

The afternoon session began with a hymn sing, led by Vera MacEwen, accompanied by Lorna MacGregor. A memorial service was conducted by Alice Ferguson and Joyce Ferguson, Maxville.

The guest speaker, Rev. Frank Bailey, in keeping with the mission study theme on the Caribbean, spoke on his homeland, the Barbados. He left the women with a message of hope in receiving God's grace - "Sanctify the word of God in your hearts and emphasize your faith in God". Frank and Felicia Bailey gave a musical selection.

Peg Ferguson, Lancaster, expressed thanks to everyone who participated.

LOCAL

The Ada Adams WMS wishes to congratulate the Church School teachers and students on the excellent display after the study of the Caribbean which they completed recently. The hall was bright with Caribbean posters, bright paper flowers in decorated jars on the tables, and a map indicating all the areas and islands of the Caribbean.

Lunch was served to parents: a rice salad, skewered beef, spiced bananas and pineapple, and chapata. There was a spice testing contest for parents and students.

The offering and donations in the amount of $260 will go to "Mosquito Nets for Guyana", the 1993-94 offering project.

Good work teachers and students....

- This item was adapted from a write-up placed in the church bulletin at ***St. David's, Kelowna****, B.C. at the request of the Ada Adams WMS. Has your group thanked your Church School lately?*

The May meeting of **St. Andrew's - Chalmers WMS, Uxbridge**, Ontario was dedicated to the memory of the late Margaret Leask, missionary for 39 years in Jhansi, India.

Devotions were taken by Emily Westlaken who read the profile of Margaret, published by the Presbyterian Church.

Angela Wakeford captivated the group with her recollections of Margaret as well as paying tribute to her life. Angela met Margaret in 1983. After being a missionary for so many years in Jhansi, Margaret's heart was still in India. She was extremely loyal and devoted to her church and to her Lord. Margaret loved mission work and enjoyed helping, sharing and reaching out. She was a very humble and gracious lady.

Following the message, a donation of $500 was sent to the Margaret Leask Memorial School.

- Pictured are members of the group in ***Knox*** *Church,* ***Vernon****, British Columbia looking over the knitted and crocheted articles sent to the Cariboo Mission in British Columbia last year.*

Vera Mabel McCulloch (nee Sharpe) passed away in **Vernon**, B.C. on March 17, 1994, at the age of 88 years. She is survived by son Malcolm and daughter Sheanne. She was born in Vernon, was a graduate of U.B.C. in 1925 and spent her life in the Okanagan, which she dearly loved.

Vera was a life member of **Knox** Presbyterian Church, Vernon, was one of the founders of the WMS in 1940 and remained an active member. She was very interested in children's programs. In December 1941 the name of the group became known as the Vera McCulloch WMS in her honour. She will be missed by the group and her church family.

Award Recipients

The WMS of **First** Church, **Port Colborne** is pleased to submit the following names of members of the congregation who have received the Canada 125 Medal:

Margaret Bartlett, Honorary Life Member of the WMS and Elder, and a dedicated visitor to shut-ins, Retirement Homes and hospitals.

Ruby Conway, Associate Member of the WMS, writer and columnist for the "Port Colborne News", for involvement in service, charity, church and community work and for her efforts in promoting her city.

Frank Hammond, Life Member of the WMS and Elder, for 40 years service to the Scouting Movement.

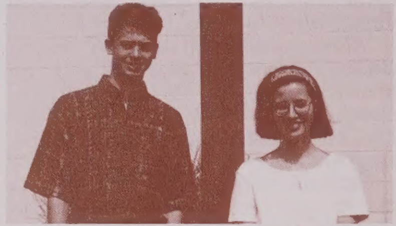
Gladys Hanham, Honorary Life Member of the WMS, in recognition of 20 years as chairperson of the Community Christmas Basket Program and eight years as chair of the Interchurch Emergency Food Aid Program.

Peggy Varden, President of the WMS, Honorary Life Member and Elder, for many years of dedicated Volunteer Service in the community.

Youth Recognized

On behalf of the WMS group of **Westmount** Church, **Edmonton**, Alberta, Ginny Geerling presented two Youth Recognition Certificates on May 8.

Those honored were **Allison Glen** for her contribution to the congregation through Sunday School, staffing the Nursery and as relief organist. **Trevor Elton** was honored for his contribution through Sunday School, and being an usher with a warm and friendly helping hand to all, especially to the elderly.



- L. to r: Trevor Elton and Allison Glen.

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Cost of a subscription for 1995 is $8.50 (including GST) for 6 issues (increase in size from 32 to 48 pages).

IN REMEMBRANCE

Mrs. Annie Mae Marshall,
St. Andrew's, Barrie, Ont.

Mrs. Gladys Read,
Knox, Bobcaygeon, Ont.

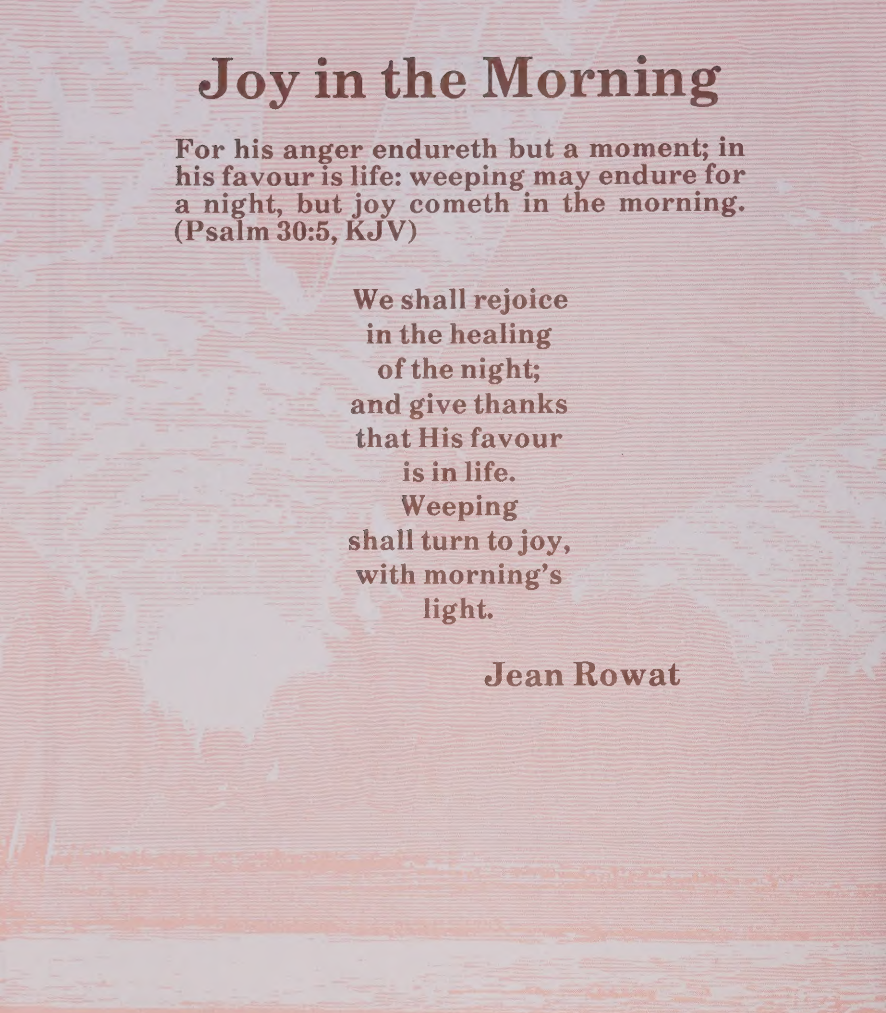
Mrs. Janet (Nettie) Arbuckle,
St. Andrew's, Guelph, Ont.

Mrs. Velma Easson,
St. Enoch's, Hamilton, Ont.

Mrs. Bertha Weir,
Knox, Monkton, Ont.

Miss Mary Wright,
Knox, Sudbury, Ont.

Mrs. Elsie Congram,
(mother of Rev. John Congram, Editor of Presbyterian Record and Rev. Charles Congram)
Mrs. Loreen Palmer,
St. Andrew's, Wingham, Ont.



Joy in the Morning

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. (Psalm 30:5, KJV)

We shall rejoice
in the healing
of the night;
and give thanks
that His favour
is in life.
Weeping
shall turn to joy,
with morning's
light.

Jean Rowat

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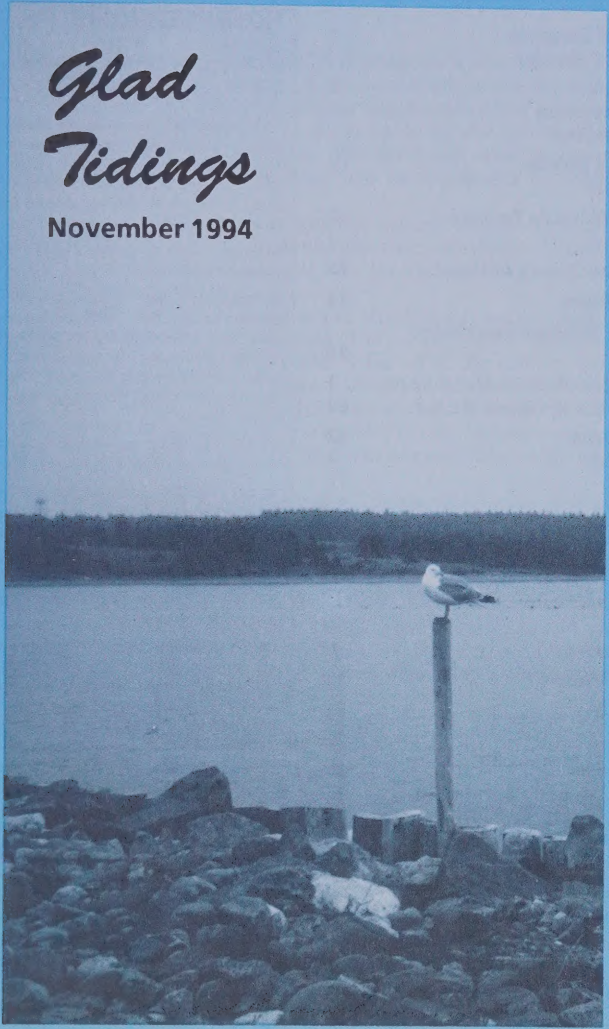
Glad Tidings

November 1994



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Glad Tidings

NOVEMBER 1994 Vol. 70 No. 9

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo taken at Louisbourg, Nova Scotia by L. June Stevenson.

Apologies for not identifying the two women on the August/September 1994 cover. Readers will be interested to note the WMS Executive Secretary, Tamiko Corbett on the left, and Kay Cowper, President on the right. The photo was taken at Knox College, Toronto.

The light shines in the darkness, and the darkness has not overcome it. John 1:5

November 1994

Last summer, I crossed the Bay of Fundy on a ferry from Digby, Nova Scotia to Saint John, New Brunswick. It was dusk when we left, and soon I could see nothing ahead. I could only hear the sound of the waters.

Life is like that. Sometimes we seem to be in the midst of a black hole from which there appears no escape. We can't see what's around the next bend or over the next hill. And there are no signposts to indicate, "Blind curve ahead"!

We may wonder where we will get the money or the time to accomplish something important. Left in the dark, we worry and pray that there will be an easy solution or maybe even that our troubles, like fog over the water, will dissolve into thin air.

As I stared into the black vastness of the Fundy waters and reflected on this, I thought how small the darkness of my own nights must seem in comparison to tragic events in the world. Life in a Rwandan refugee camp crossed my mind at that time. Today I think of the outbreak of pneumonic plague in India. I recalled the desperate darkness of your Garden of Gethsemane, deserted by friends, uncertain where the strength would come from to face the ordeal ahead. Yes, you too prayed, "Let this cup pass from me...."

Even in the dark of a sleepless night I know the hours will pass and the morning light will shine again. But you knew that beyond the darkness of the garden lay humiliation, pain and the cross. And you said, "Yet, not as I will, but as Thou wilt."

Soften my will, Lord. It is so firm with determination to find light where there is sometimes only darkness that I push on in panic. I am so frightened that there may be no light at the end of the tunnel that I am paralyzed into inaction. It is at times like these that I need to hear your words, not as I will, but as you will.

In darkness and light you are there, Lord, for me. You are the Light who is always there to surround me when I can't find my way, to guide me out of the darkness into the radiance of your eternal presence.

May I learn to listen for your voice in the dark and to trust you. Help me to know there aren't always easy solutions or 'quick fixes'. Sometimes the only way out of the darkness is through a cross.

We crossed the Bay of Fundy without incident but I will remember my reflections the next time I have a sleepless night. Instead of trying to solve all my problems as I toss and turn, maybe I'll count my blessings and say a prayer for others for whom the darkness seems endless.

Written in Love
June.

Memories of Bangkok

Story and Photos by Rebekah Chevalier

Last February, I found myself debating the merits of the Oprah Winfrey show over tea with a woman from Zambia. Minnie Kairu and I had each travelled thousands of kilometres around the world to Bangkok, Thailand, to attend a conference on women and communication. Part way through our conversation, it struck me how bizarre it was that a Canadian and a Zambian should be discussing an American TV show.

Suddenly all those conversations about the world as a global village came home to me.

While over the course of the next week I came to realize there were many things I shared with women from around the world, clearly one of them was the fact that we were consumers of American mainstream media.

More than 430 women from 80 countries attended the Women Empowering Communication conference, which was held at a university on the outskirts of Bangkok and was sponsored by the World Association of Christian Communication, Isis International, based in Manila, and the International Women's Tribune Centre in New York. I was one of eight women representing The United Church of Canada.

The conference brought together women from grassroots women's organizations, and women from development, religious and academic circles to discuss media. It was an important arena for women to share, work and communicate with one another for information and support.

For white women such as myself, it was a powerful experience to be in the minority. "I grew up in the United Church, was born in Toronto and have lived there all my life," said Beth Parker, another United Church participant. "I've never been in a third world country; the opportunity to meet with women from so many backgrounds and cultures has been amazing."

The power of that experience is the sense it gave me of being part of a web of women working for change around the world, women I've met, whose faces I now know; extraordinary women doing extraordinary things.

The keynote speakers at the conference were women outstanding in the fields of media, development, and culture. The role of media in society was examined by many of the speakers. "Ours is indeed the age of communication, but more access to information has not made us more just, concerned or more creative," said Kamla Bhasin from India, an author and speaker who has worked for 20 years for the United Nations' Food and Agriculture Organization. "Mainstream media are tools to turn people into consumers of goods and ideologies."

Bhasin noted that 10 years ago, if the Indian government put a bad program on TV, the country's citizens could go to the government and possibly stop it. "But where do I go to

- Women from different countries share a meal at a women and communication conference in Thailand.

find [international media mogul] Rupert Murdoch?" she asked. "Donald Duck shouldn't be my children's duck."

Brigalia Bam, the deputy general secretary of the South African Council of Churches, spoke about the importance of developing a common vision, culture and identity for the world's women. While "there can be no community without communication," Bam said it is important to ask what kind of communication we need. "It is the communication of people, not machines, that we want to facilitate," she noted.

While the keynote speakers were an important part of the conference, it was the working groups that were perhaps its heart. Each afternoon, participants divided into groups on a variety of topics. One I attended on women's publications was perhaps the highlight of the conference for me.

The two presenters were editors of magazines in Africa and Asia. Thoraya Pandy is editor of *Speak*, a magazine for black working class women in South Africa. Pandy said that in her country, most of the 10 million who are illiterate (out of a population of 38 million) are women. *Speak's* slogan is "each one teach one."

Sarita Shrestha works with Asmita Publishing House in Nepal. "Asmita seeks to inform women about their rights, and to encourage them to speak out, to realize their full potential as members of society," Shrestha said. She and her colleagues are trying to create a women's information network in a country with a shockingly low literacy rate among women. About 95 per cent of Nepali women are illiterate, said Shrestha, compared to the country's overall illiteracy rate of 64 per cent. Despite this, the monthly magazine produced by Asmita in the Nepali language is highly popular.

The resolutions formulated from the workshop on women's publications included a call to create a venue for gathering women's stories world wide and to provide training to upgrade the quality of alternative media.

The Bangkok conference was

not without tension. Some saw the event mainly as a preparatory conference for the United Nations' World Conference on Women set to take place next year in Beijing, China; others saw it as having its own value apart from Beijing. Another tension, played out primarily behind the scenes, arose from the fact that the conference was organized by both religious and secular bodies. Some wanted little or no emphasis on religion, while others felt there was a place for faith in the discussions that were taking place.

Part of the difficulty is that the perceptions of the rest of the world about the church in North America are shaped to a large extent by the western mainstream media, noted United Church participant Juliet Huntly. "Their perceptions of us are not first hand, but come through the mainstream media, so they see us in the church as all of a piece with the right-wing fundamentalists." While this is not surprising--most people know the rest of the world only through the media–it can be disconcerting.

In the end, multifaith meditation sessions, led by Canadian Lynda Katsuno, were held each morning, and the last day's workshops included several relating to faith issues.

The conference brought together women from diverse backgrounds. While we shared much in common, there were also differences. Some of those differences surfaced in the closing plenary session during discussions around a summarizing declaration. Editing by committee, every editor's nightmare, took place on a large scale as women lined up at microphones to speak to the proposed document. In the end, thanks in large part to a skilled moderator, the declaration was finished and stands today as an important statement on women and communication. The Bangkok declaration, as it is known, recognizes the historical

- Women from many countries gather in a workshop during a conference on women and communication in Thailand.

- Sarita Shrestha works with Asmita Publishing House in Nepal. Asmita is trying to create a women's information network in a country where 95 per cent of women are illiterate.

perspective of women without power in communication, while at the same time providing strategies of hope to change the future.

The declaration contained some concrete suggestions for future initiatives, such as setting aside one day during the Beijing conference on women when media houses world wide would promote programming by and about women. Another follow-up activity now being planned is an effort to monitor the news on television, radio and newspapers in one "ordinary" day to catalogue how women are portrayed and employed in the news of the world. The monitoring, which will take place on January 18, 1995, is the first global effort of its kind, and will serve as a benchmark for measuring future progress. The monitoring effort is being co-ordinated by Media Watch Canada.

Another spin-off, dubbed the five-minute project, came out of one of the conference workshops on satellite TV. Some 20 women, representing every continent, have committed themselves to producing a five-minute video on some aspect of women's lives in their countries. The goal is that the videos will be broadcast as part of the international broadcasting related to the Beijing women's conference. Leslie Adams, a producer for United Church Television who attended the conference, has been one of the organizers in the project, and will be producing a Canadian segment that will appear on *Spirit Connection*, the United Church's weekly television show.

For those who attended, the effects of the Bangkok conference will continue to be felt long after the jet lag has faded. "We speak from the ground on which we stand," said United Church participant Ann Fleming in summarizing the experience. "Part of that ground is our faith, part of it is where we come from (where we happen to be living) and part is individual. We have to understand on what ground we are standing now." The conference was good at helping us do that, she added, because it provided the chance to step out of our country and culture while meeting others from different cultures.

The ground on which I stand is certainly not the same as it was before February. As I work at my computer, as I read the news, as I work with others on questions of responsible communication and the role of women in the new information age, I do so always with the memory of the women I met in Thailand. Like the author of the book of Hebrews, I feel surrounded by them, like a great cloud of witnesses.

And it gives me great hope for the world.

- Rebekah Chevalier is the editor of Mandate, the mission magazine of The United Church of Canada.

IN MEMORIAM

Elizabeth Kennedy

Elizabeth Kennedy passed away suddenly on June 8th, 1994 after a brief illness. Elizabeth, an active member of the Presbyterian Church in Canada all her life, was an elder in Town of Mount Royal Presbyterian Church, and President of that Church's WMS. She was a Past President of Montreal Presbyterial, the Synodical of Quebec and Eastern Ontario, and, at the time of her death, WMS representative on Presbytery Council. She was also President of St. Andrew's Homes Auxiliary, a member of the Senate of Presbyterian College, and President of the Women's Interchurch Council for the Montreal area.

Elizabeth's life-long passion for human rights prompted her active involvement and leadership in many organizations - particularly those helping women and children. As an employee of Bell Canada, she, along with other women, worked hard to remove the corporate "glass ceiling" encountered by many women in management positions. She was Vice-president of the Montreal Children's Hospital and Past President of the Montreal Council of Women. She chaired the National Council of Women's Committee on the Status of Women and contributed to the debate on employment equity. Shortly before her death, she attended the National Council of Women's Annual Meeting in B.C. In 1993, Elizabeth received the 125th Anniversary of Confederation Medal for her enormous contribution to women's causes.

The welfare of native women was always close to Elizabeth's heart. She supported the Quebec Native Women's Association and was an active member of the National Action Committee in support of Native Women. She was also a member of the Board of Action Refugie, Montréal. At her funeral service on June 13th, a eulogy was delivered by Michael Baffoe of the Ghanaian-Canadian Association, expressing appreciation for Elizabeth's work for their community and announcing the Association's establishment of the "Elizabeth Kennedy Memorial Fund" in her honour.

It was from her mother, a stalwart and longstanding member of the Women's Missionary Society, who lived into her 90s, that Elizabeth caught her love for the WMS. Elizabeth was predeceased by her sister, Margaret, also a faithful and active member of the WMS.

Note: A special WMS Memorial fund in Elizabeth's name is being planned by Montreal Presbyterial.

- Elizabeth Kennedy

Dorothy Miles MacLeod

Dorothy Miles MacLeod died on Friday, July 22, 1994 in Toronto, Ontario at the age of 93. She was born in Worcester, Massachusetts, and grew up in the Advent Christian Church.

In 1929, Dorothy married Rev. Alexander Napier MacLeod. A year later, they began 43 years of missionary service under the American Presbyterian Mission.

They served in China at the North China Theological Seminary in Tenghsien. Dorothy taught Bible and music at the Seminary and was involved in itinerant ministry with a Bible woman in the rural villages.

While on furlough in Philadelphia in 1938 their only son, Alistair Donald, was born. They returned to China in the fall of that year.

The Sino-Japanese War and the Communist Revolution separated the family for long periods of time.

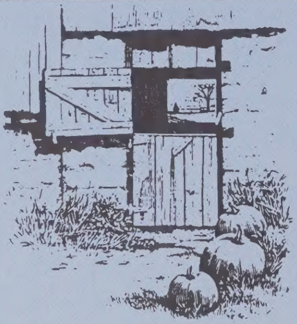
In 1952, they moved to Taiwan where Alex taught at the Taiwan Theological Seminary in Taipei, and Dorothy taught music at the Seminary and the YMCA.

After retirement, Alex and Dorothy settled in Willowdale, Ontario in 1974 to be near their son Donald and his family. Dorothy was active at Willowdale Presbyterian Church, until they moved to Fellowship Towers. She then became a member of Knox on Spadina.

Dorothy and Alex celebrated their 65th Anniversary in July 1994.

She is survived by her husband Alexander, son (Rev. Dr.) Alistair Donald, Senior Minister of Newton Presbyterian Church, Boston, daughter-in-law Judith and two grandsons, a brother Robert and several nieces and nephews.

- Dorothy MacLeod



Within his sober
realm of leafless
trees,
The russet year
inhaled the dreamy
air;
Like some tanned
reaper in his hour
of ease,
When all the fields are
lying brown and bare.

Thomas Buchanan Read

Psalm 23

- A Puzzle

by Jim Phillips

R	I	G	H	T	A	B	L	E
A	M	G	K	C	V	M	F	I
P	A	T	H	S	E	D	S	E
W	A	T	E	R	S	S	V	C
O	L	S	C	B	E	I	D	N
L	I	Y	T	N	L	R	L	E
L	F	L	D	U	E	E	L	S
O	E	O	H	H	R	J	I	E
F	O	H	P	O	A	E	T	R
G	R	E	E	N	U	T	S	P
L	H	S	O	U	L	S	X	U
S	E	I	M	E	N	E	E	C
S	N	U	D	N	W	K	O	B
T	C	O	M	F	O	R	T	S
A	R	Y	E	L	L	A	V	E
F	Z	T	L	O	R	D	D	C
F	A	Q	G	V	F	Y	R	H

1) The Lord is my Shepherd, I shall not want.
2) He makes me lie down in green pastures;
he leads me beside still waters;
3) he restores my soul.
He leads me in right paths
for his name's sake.
4) Even though I walk through the darkest valley,
I fear no evil;
for you are with me;
your rod and your staff -
they comfort me.
5) You prepare a table before me
In the presence of my enemies;
you anoint my head with oil; my cup overflows.
6) Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the Lord
my whole life long. (NRSV)

Forward
WMS
In Faith

Throughout our history, the Women's Missionary Society (Western Division) has been tested by change with opportunities to witness in a variety of situations. Today's members still face such challenges. Perhaps the most far-reaching one at the present time is participation in Regional Staffing with the affect it will have on our Area Educational Consultants. (They may even have another name change.)

Consultation is ongoing with regard to this aspect of our work which offers a marvelous opportunity to co-operate more fully in the educational work within congregations/presbyteries/synods, an extension of the work they are already doing in these areas as well as in presbyterials and synodicals.

In addition, the minutes of General Assembly, as reported in the July/August Presbyterian Record (page 30), indicate that: *The Service Agency was directed to negotiate with the Women's Missionary Society to provide resource distribution and marketing services*. It goes on to say that Assembly agreed to the recommendation so consultation is also taking place to resolve this task. Again this may have implications for our ongoing witness.

As the Psalmist says in Psalm 18:2 "The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge". We are an enduring organization. Recently I had an opportunity to be with one group celebrating its 100th anniversary. The group was established in 1894 in a church that in 1925 became a part of the United Church of Canada and later closed. The WMS group continues as a separate group within the particular Presbyterian Church they adopted. With that kind of dedication, it is difficult to be discouraged.

Just to keep you up-to-date, as of September 30, our receipts for 1994 totalled $482,734. Please continue helping us to meet our financial commitments as we meet our new challenges.

Marian Weldon, Treasurer.

PRISONERS' SUNDAY
November 20, 1994

For information on resources contact:

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c/o Correctional Service Canada,
340 Laurier Avenue West, 2nd Floor,
Ottawa, Ontario
K1A 0P9
Tel: (613) 996-9580
FAX: (613) 952-8464

A Note of Thanks

Margaret Vanderzweerde sends words of appreciation to all of you who responded to a request for scarf and hat sets, specifically for children at the Mendha Christian School, the Martha kitchen and the Milk kitchen in Jobat.

"The response was overwhelming!", Margaret says. "Packets have come from WMS members across Ontario, from Sarnia to Ottawa, from Barrie to the Niagara Peninsula - so many that a carpet bag full will go to Okhaldunga Hospital in the foothills of Nepal."

-Lini R. Grol

WORSHIP AT CHRISTMAS

A Time to Ponder God's Grace

by Art White

Call to Worship

Let a hush come into your mind and heart just now. By faith's contemplation, let this be an hour for communion with life's wonder and endearments, a time to ponder God's grace and to embrace it.

Hymn "Lo, how a Rose e'er blooming" (Book of Praise #135)
(Perhaps, 1st line is a solo voice, followed by all voices as one.)

His Foretelling

The chosen people expected a heaven-sent king, a Christ. Israel's once mighty domination of the Mediterranean world had fallen into scattered ruins. Only the prophets held out hope that God would send a Messiah-king to save the descendants of Abraham, Isaac and Jacob.

> Micah prophesied: "But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel..." (Micah 5:2)*

> Therefore "The Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall call him Immanuel." (Isaiah 7:14)

First Reader: Isaiah 9:2-6

Hymn: "O little town of Bethlehem" (Book of Praise #130)

His Birth

Of the four Gospel writers, two include stories of Jesus birth. Only Luke and Matthew deal with the circumstances of the day we now celebrate as Christmas.

Second Reader: Luke 2:1-20

Reflection:

Joseph was worried. At any moment he and Mary would become first-time parents. He wanted to help his young wife all he could, but men didn't know much about birthing back then. He and Mary were alone and wished they were home.

"If only we weren't on the road. If only Mary's mother were here to help with the delivery. I haven't got a clue what to do... What if something goes wrong?"

Joseph and Mary knew her child would be very special, a holy child. Each of them had strange dreams about their son's future. So did Mary's cousin, Elizabeth. In his dream, Joseph was told by God to name the baby "Jesus." This child would grow up to save his people, said God.

Elizabeth's unborn child kicked very hard in the womb when Mary came to visit, a sign, she believed, of great things to come. An angel told Mary, "Don't worry, God has chosen you to be the mother of the Son of the Most High."

What did he mean, "Son of the Most High?" What did he mean, "Don't worry?" Of course Mary worried, at least she wondered a lot about these things. She pondered them in her heart; she couldn't help it. Poor Joseph, he didn't know what to think....

Third Reader: Matthew 1:22,23; 2:1-12

Reflection (continued):

"I wish *I* was having the baby," said Joseph, trying to make her comfortable. "Anything would be better than this waiting around." Mary smiled. She knew the waiting would end soon.

Joseph spruced up the stable as best he could. He tied the animals outside. He swept the loafing area. He mounded fresh hay and spread their saddle blanket over it. He brought fresh water and clean cloths from the inn. He prepared a meal of bread and cheese, which Mary was too excited or too tired to eat. He even fixed a bed for the baby by lining a grain box with his coat. He couldn't think of anything else to do.

"Joseph, it's time," said Mary with a half-smile on her bright face. "I think baby Jesus is on his way."

"What should I do? What will you do? What if it's a girl?"

"You've done enough already. Just stay here beside me, it'll be okay. We'll let God take it from here."

Joseph held Mary's hand and told her, "I love you. You're doing great, just great." Mary said, "It's very exciting, isn't it Joseph? We're going to have a baby, a famous son. It won't be long...."

And it wasn't long. Joseph tried to help out with little things: a wet cloth for her head, a sip of water, a hand for her to squeeze. He *was* helpful and supportive, just being there, but babies are creation-miracles which God works through mothers. Joseph mostly just stood quietly in the creative presence of new life, and of God's grace.

Later he would retreat to Egypt with Mary and his infant son, away from Herod's cruelty. Much later Joseph would apprentice Jesus in his own trade. For now, this young father did little more than most fathers do today: he stayed close by his Mary; he let God take care of the birth; he bubbled with praise and bathed in awe.

Cantor (Sung or read)

When Mary birthed Jesus, 'twas in a cows' stall, with wisemen and farmers and shepherds and all. But high from God's heaven a star's light did fall, and the promise of ages it then did recall.
I wonder as I wander out under the sky, how Jesus the Savior did come for to die, for poor ornery people like you and like I. I wonder as I wander, out under the sky... (Appalachian folksong)†

Prayer (Liturgist prayerfully, with *People* responsively)

As Joseph and Mary did so many years ago, we are here with you in praise and thankfulness, O Creator of the Christmas miracle, listening to whatever words of the heart you want us to know.

How different things are when we take time to be quiet, and respectful, and expectant...

The rush of the season slows when we ponder your grace. Our helter-skelter assumes a larger faith-dimension as we join in the spirit of this Season which gives peace down deep.

A peace beyond our understanding, which finds its genesis in the holy assurance we call faith....

O Divine Presence, felt by faith and enjoyed in its contemplation, words fail us in expressing our gratitude for the equilibrium we enjoy in a world brimming with despair, and for a steady hope which allows us to face with courage the hard discouragements which never seem to let up.

Refresh us in the faith, we pray.

Loosen our cautious hearts more and more, to the embrace of your urging within,

So that, by your grace, our ways might become your ways, our best gift to you in this natal season, and throughout the coming year.

In the Name of him whose star lightens our shadowed darkness; him who taught us to pray: "Our Father, who art in heaven, hallowed be..." (Repeat the Lord's Prayer)

Hymn: "Silent night! Holy night!" (Book of Praise #122)

Words on Departing
Confirm your faith in a life full of love...
Be aware of the responsibility of your church in a world which on this day is brimming with despair...
And go from this place prepared to bring the love of God to everyone you meet... Amen.

- *Scripture from NRSV.

†*I Wonder As I Wander* by John Jacob Niles. Copyright ©1934 (Renewed) by G. Schirmer. Inc. (ASCAP). International Copyright Secured. All Rights Reserved. Reprinted by Permission.

- Art White is a retired U.S. Presbyterian minister living in Clementsvale, Nova Scotia in the Annapolis Valley. His 'second' career is that of a freelance writer.

CRAFTS FOR THE 'YOUNG AT HEART'

Cone Bird Feeders

Dried pine cones with opened-up scales make fine winter feeders.

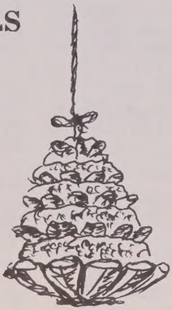
MATERIALS

pine cones

heavy twine

suet

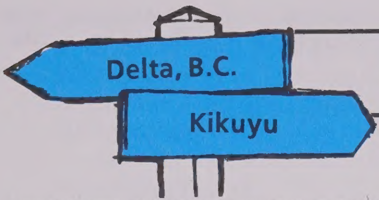
wild bird seed



DIRECTIONS

1. Tie on heavy twine to hang small end up.
2. Melt and spread softened beef suet or dripping (not bacon, too salty), thickly into the scales.
3. Roll in wild bird seed and chill to harden. In place of suet, peanut butter makes a good spread. Soften with corn oil if too dry.

Got a crafty idea? Share it with others. Send to Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.



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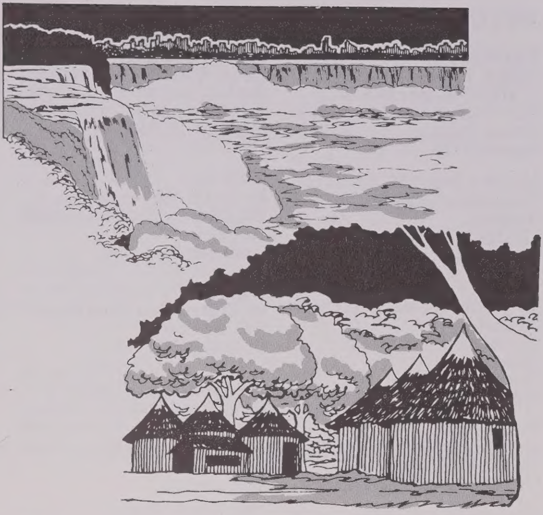

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St. Andrew's Presbyterian Church,
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Armstrong, BC V0E 1B0

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Presbyterians Sharing helps support these ministries in Canada and Overseas (except for the WMS).

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Post Office, Karatina,
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Rev. Bill Elliott & Mrs. Marie Rempel,
Eglise St. Pierre, Terminus,
Grande Pointe-aux-Piments,
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Rev. Rodger and Mrs. Donna Talbot,
St. Columba's Presbyterian Church,
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(until mid-February 1995)

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Rev. John & Mrs. Viola Duff,
c/o PCC Mission,
Apartado 2752,
Correo Jorge Navarro,
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Miss Denise Van Wissen,
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Managua, Nicaragua, C.A.

Dr. David Villalonga,
Contigo al Colegio Rubenio,
Casa C-15,
Managua, Nicaragua, C.A.

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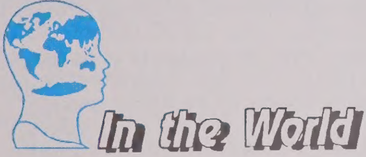
Cherradi, (Mr. Abdu),
Amity Foundation
Coordination Office,
4 Jordan Road,
Kowloon, Hong Kong

MIDDLE EAST
Rev. Robert & Mrs. Nancy
Assaly,
c/o The Middle East Council
of Churches,
P.O. Box 1248,
Jerusalem



In the World

HARVESTING "THE WAY IT SHOULD BE"

Winnipeg - Arborg farmers took time out during their busiest season in early September to harvest a field of wheat designated for hungry people overseas. It took two hours for eight combines to take a crop off a 160-acre-field, a job which would normally take one farmer 18 hours.

"It feels great!" said Sid Dueck, farmer and volunteer coordinator of the project as he watched the eight combines move across the field. "It took a lot of phone calls, but...today a couple of guys said they wouldn't miss it for anything - I can't say enough about how helpful everyone has been. This is harvesting the way it should be."

Grain trucks rolled directly from the field into a local elevator, delivering a total of 152 tonnes of wheat, a donation valued at $22,800.

The Arbourg growing project is one of five prairie growing projects, in which volunteers grow crops specifically for donation to Canadian Foodgrains Bank, a Winnipeg-based relief agency.

Prairie and Ontario farmers provide consistent and generous support to the Foodgrains Bank, enabling it to ship food assistance to countries such as Sudan, Rwanda, Ethiopia and Bangladesh.

Foodgrains Bank partners represent Adventist, Baptist, Christian Reformed, Christian & Missionary Alliance, Evangelical Missionary, Lutheran, Mennonite, Nazarene, Pentecostal, Presbyterian, United Church and World Relief Canada constituents.

CHURCH ACKNOWLEDGES PAIN OF WOMEN

The United Church of Canada must acknowledge "the pain and suffering of women both in the past and the present," commissioners to the church's General Council meeting in Fergus, Ontario, have decided. The acknowledgement would be part of the church's response to the Ecumenical Decade of Churches in Solidarity with Women in Church and Society, an international program of study and reflection initiated by the World Council of Churches, of which the United Church is a member.

The proposal wasn't without controversy, however. John Abma of British Columbia spoke against an amendment that would have added words about the church extending to women "our deeply felt sorrow." Said Abma: "I haven't done anything wrong to women, and there are lots of men who haven't. Why should I have to say I'm sorry? Enough is enough." The amendment did not pass.

Men weren't the only ones against the general resolution, though. Milly Malavsky of Winnipeg told commissioners: "I feel very strongly that I don't need an apology; rather, I would wish for us to make significant changes in our communities that address the concerns of ageism, sexism and classism."

Paul Browning, from Tupperville, Ontario, warned commissioners against focusing too much on their own personal experience. "For many the church may have always been a source of acceptance and joy and faith," he said, "but historically the church has sinned against women greatly. Women have been destroyed by attitudes and actions the church has taken."

The Council agreed to renew its commitment to "oppose discrimination and violence against women" and to affirm and celebrate "the faith, courage and dedication of women and men who have opposed the discrimination and violence against women."

David Allen

VISION TV BEGINS NEW LICENCE PERIOD

On October 1, 1994, VISION TV will launch its seventh season with a revamped programming schedule, featuring original Canadian series and specials from all parts of the country, a daily human affairs magazine with live capability, prime-time programming centred around specific themes, and six new on-air hosts.

The fall season will mark the beginning of VISION's new seven-year licence period. In its recently announced decision, the CRTC took note of "VISION's positive contribution to the Canadian broadcasting system, particularly its ability to promote tolerance and co-operation among different religious groups in Canada." The CRTC further stated that "over its six years of operation, VISION TV has consistently provided a quality, balanced service."

The new season will reflect VISION's commitment to Canadian programming and its accessibility and relevance to communities in all regions. More than $5 million is being invested in original Canadian production, co-production and development. This new initiative has been made possible by a modest 8 cents per cable subscriber fee (authorized by the CRTC in January, 1994). More than 80% of this new revenue stream is dedicated to programming enhancements.

VISION TV also announces the opening of the first of three regional production offices. The network's Pacific Region Office, located in Victoria, B.C., is already operational and is headed by **Maureen Levitt**. The opening of two additional regional production offices are planned for early in the new licence period--one in Atlantic Canada and the other in the Prairies.

Ron Keast, the network's

President and CEO since September, 1988, will complete his seven-year term at the end of August. A search committee has been established by VISION's Board of Directors, and is in the process of selecting a new Chief Executive Officer. VISION's Director of Programming, **Peter Flemington**, has been appointed Acting President for the interim period.

VISION TV is a non-profit corporation with charitable status, owned by an independent nine-member Board of Directors. The network's mandate is to portray the strength and integrity of Canada's religious and cultural heritages, and provide an alternative national television service for Canadians, which emphasizes spiritual, ethical and moral values.

POPE'S BAN OPPOSED

Montreal - More than 700 Quebec Roman Catholics, including prominent theologians, priests, teachers, and lay people, have called on Pope John Paul II to reconsider his declaration that priesthood should be exclusively male, according to *Religious News Service*. The organisers, four members of a Roman Catholic group called Women and the Ministry, described the response as "overwhelming". "When we began to get signatures on June 15, we were aiming for 100, because it's not the habit for Catholics to say 'no' to the Pope in public", said Gisele Turcot, a nun who helped draft the letter. When published, the number of signatories totalled 725. The letter was addressed to Jean-Guy Hamelin, president of the bishops' conference and archbishop of Rouyn-Noranda in Quebec. Hamelin, who supports the Pope's decision, said he was surprised by the letter, its tone and the strength of discontent it showed. [EPS]

CANADA MINISTRIES

Through *Presbyterians Sharing* ... we work with the **Rev. Lincoln Rezende** (rez-END-ee) whose leadership of the Portuguese Church in West Toronto involves a strong music ministry. This active congregation of 150 adults, youth and children has morning and evening worship, a Church School of 60 students and five teachers, a youth group, a male quartet, an instrumental music group, a women's society, a men's club, adult and youth choirs, and "Telephone-of-Faith," a new outreach ministry.

With much to celebrate, the congregation also grieves the loss of some of its members because of changes in Canada's immigration rules. Give thanks to God for their good times, and pray for God's comfort and strength in their difficulties.

Let us pray for the **Rev. Basil and Mrs. Jasmine Dass** and their television ministry with West Toronto's Asian community. They are often asked for Scriptures in five different languages and for counselling, and have produced a cassette tape of Christian music and hymns written by Jasmine and others. The ministry has its challenges: lack of time on Basil's part to respond to people's requests for visits, and opposition from a group that resists any attempt to evangelize the East Indian people.

Jasmine and Basil have been angrily confronted for reading Christian Scriptures and literature and asking for prayers to be offered on their behalf. Let us ask God to bring them peace and to keep them from discouragement in this part of our Church's work in Canada.

40 YEARS OF MISSION CELEBRATED

Forty years ago this November the first Canadian Presbyterian missionaries arrived in Nigeria to begin work with the Presbyterian Church of Eastern Nigeria alongside the Church of Scotland.

Agnes Gollan and Joan Rochemont reached Calabar, Nigeria by air on November 20, 1954, beginning their work at the Hugh Goldie College, Arochuku. Recently, Agnes described the trip:

"Joan and I had travelled by a banana cargo boat from Liverpool to Tiko in Cameroon. That took us two weeks. Then we had a short airplane ride, in a small plane, to Calabar. To get to Arochuku we had another boat ride up The Cross River on the Mission launch where Chrissie Denham, a Church of Scotland sister, met us and drove us in her Landrover another ten miles over a dirt road with bridges made of wooden slats which often broke.

"The country was new and strange and I was a little fearful," Agnes said, "but then I found myself humming the Explorer hymn, *This is My Father's World*. I didn't know then that I would be the one to start a CGIT for Nigerian girls."

Before going to Nigeria, Agnes and Joan had both attended the Missionary and Deaconess Training School, Toronto, the Missionary College at Selly Oak near Birmingham, England, and spent some time in Edinburgh attending Church of Scotland functions. In this pioneer work, their first task was to work in literacy and Bible Classes among Nigerian women.

Joan Rochemont served until 1957 when she was married during her first furlough. Agnes went on to work with Nigerian young people, giving leadership and helping in Sunday Schools. In early 1967 she was appointed Director of Christian Education for the Presbyterian Church of Nigeria.

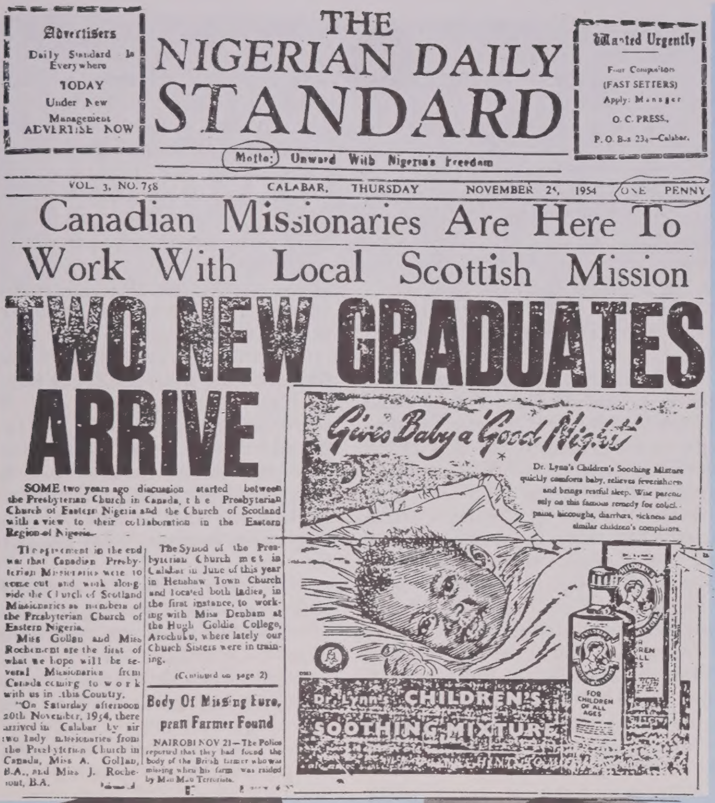
Soon after, Eastern Nigeria seceded from Nigeria to become the Republic of Biafra. Nigeria was torn apart by civil war and regular church work gave way to dealing with survival. Canadian Presbyterians, supported by the Women's Missionary Society and the General Board of Missions joined the relief teams. Canadian Presbyterian staff found themselves on both sides of the conflict.

When the war ended early in 1970, the church, like the country, focused on rebuilding. Nigerians hoped to rebuild their Church within the culture, with Nigerians guiding the direction in which their Church would go. Donald MacKay, Canadian Presbyterian minister presently teaching at Trinity College, Umuahia, Abia State arrived in 1971 after the war. He says, "The war allowed the Church of Nigeria to come into its own."

"The Presbyterian Church in Canada has had a long and distinguished career in Nigeria," Donald says. "It has contributed in areas of administration, theological education, and in enabling the Nigerian Church to become more urbanized."

The Nigerian Church had been a rural-based church, with no work in urban centres. As people moved to urban areas they brought the church with them. The country, which had been divided along denominational lines - Anglicans up the railroad, Methodists up the Niger River, Presbyterians up the Niger River - adapted by allowing more freedom to the churches.

Through the years, many other



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VOL. 3, NO. 758 CALABAR, THURSDAY NOVEMBER 25, 1954 ONE PENNY

Canadian Missionaries Are Here To Work With Local Scottish Mission

TWO NEW GRADUATES ARRIVE

SOME two years ago discussion started between the Presbyterian Church in Canada, the Presbyterian Church of Eastern Nigeria and the Church of Scotland with a view to their collaboration in the Eastern Region of Nigeria.

The agreement in the end was that Canadian Presbyterian Missionaries were to come out and work alongside the Church of Scotland Missionaries as members of the Presbyterian Church of Eastern Nigeria.

Miss Gollan and Miss Rochemont are the first of what we hope will be several Missionaries from Canada coming to work with us in this Country.

"On Saturday afternoon 20th November, 1954, there arrived in Calabar by air two lady missionaries from the Presbyterian Church in Canada, Miss A. Gollan, B.A., and Miss J. Rochemont, B.A.

The Synod of the Presbyterian Church met in Calabar in June of this year in Henshaw Town Church and located both ladies, in the first instance, to working with Miss Denham at the Hugh Goldie College, Arochuku, where lately our Church Sisters were in training.

(Continued on page 2)

Body Of Missing European Farmer Found

NAIROBI NOV 21—The Police reported that they had found the body of the British farmer who was missing when his farm was raided by Mau Mau Terrorists.

Gives Baby a 'Good Night'

Dr. Lynn's Children's Soothing Mixture quickly comforts baby, relieves feverishness and brings restful sleep. Wise parents rely on this famous remedy for colic pains, hiccoughs, diarrhœa, sickness and similar children's complaints.

Dr. Lynn's CHILDREN'S SOOTHING MIXTURE

FOR CHILDREN OF ALL AGES

- Joan Rochemont, left, and Agnes Gollan, as they were forty years ago.

Presbyterian personnel went to Nigeria to work including Rev. Dr. Earle Roberts, his wife Dorothy and family, who were the first Canadian General Board of Missions personnel to be appointed in 1957.

Richard Fee, now Director of Presbyterian World Service & Development, and Adjunct Staff for Africa since 1992 was the first to do pastoral work in a remote, isolated area for six years. Rick was then elected deputy clerk of the Synod, a position which is now held by a Nigerian.

The most recent appointment to Nigeria is that of Rev. Peggy Reid and her husband Dennis Single. Peggy is Co-ordinator of the Mary Slessor Institute, and Dennis is Manager of Presbyfarms.

Arlene Onuoha works at the General Assembly level in women's, youth and diaconal work. She is currently on furlough in Canada with her husband David and children, Agwu, Urey and Rebecca.

Today the Presbyterian Church in Nigeria is a vibrant church. "Africans live their religion," Donald MacKay says, adding that the day at the theological college begins and ends with chapel.

Nigerians have for many years been using indigenous music. A worship service may start traditionally, but when the offering is taken up, it is distinctly Nigerian. Within the church there is also more emphasis on charismatic services and a healing ministry. Clergy are still seen wearing liturgical dress on most occasions.

In terms of continuity, Nigeria may be called one of the Canadian Presbyterian Church's success stories. During our 40-year history, the PCC has been an active presence in Nigeria responding to the needs and requests of the PCN. Now after 40 years what is the future role of the Presbyterian Church in Canada?

According to Rick, "The Nigerian church is surely one which is 'at ease' in mission partnership - the Presbyterian Church in Nigeria would continue without expatriates quite nicely, but Nigerians truly enjoy the flow, the cross-fertilization of ideas, the exchange of fellowship that comes with mission personnel exchanges. Any congregation in Canada which has Nigerian members is truly blessed, another fruit of mission exchange."

Agnes Gollan echoes those reflections as she recollects her work in Nigeria forty years ago: "They were happy years in Nigeria. The people were great, genuine and open, who demonstrated their happiness, thankfulness, joy, sorrow in such a way that it was obvious how they were feeling. They taught me a lot.

"We missionaries were always welcomed and the Nigerians were glad we Canadians had come to help."

The Presbyterian Church in Canada has extended "sincerest greetings and expressions on solidarity" on this 40th Anniversary of our partnership in mission.

OTHER RESOURCES:

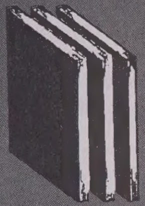
Watch for an article in 1994 in the *Presbyterian Record*. In progress also is a history of the Presbyterian Church in Nigeria. Rev. Geoff Johnston is preparing a chapter on Canadian contributions.

Another recommended resource is the book "The Expendable Mary Slessor". Unfortunately at this time further information is unavailable.

Available from the WMS Book Room:

Of God and Maxim Guns Presbyterianism in Nigeria, 1846-1966 by Geoffrey Johnston. Wilfred Laurier University Press, Waterloo. $16.95

The Action Phase of Ethical Revolution (1991-2000 A.D.) by Mazi Kanu Oji. Mazi Kanu Oji Publishers, Lagos. $30.00



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A BEGINNERS GUIDE TO PRAYER *by Richard J. Beckmen. Published by Augsburg. Price $10.95.*

One of the best loved hymns of all time, "What a Friend we have in Jesus" tells us that our life would be easier if we would only take "everything to the Lord in prayer", but how many of us take these words seriously?

A Beginner's Guide to Prayer seems to have been written to help those who are not sure how to do as the hymn writer suggests. We are guided through the different reasons we may be called to pray, and why prayer is the primary activity of religious life, and indeed, of all life. We need to move on from the prayers we memorized as children, to own our faith and our prayer life.

The writer tells us that the first steps in prayer are often taken as a cry of desperation, and then we find that God is not some impersonal force, concocted by a human brain to fill in the gaps of human ignorance. The most simple and direct words about prayer that Jesus uttered are: "Ask and it will be given to you: search and you will find. Knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened" (Luke 11:9-10). These words are a clear invitation to allow God to be a part of whatever we need.

We are encouraged to pray for others, for as Christians we are called to be active participants in the redeeming caring and consoling work of God. The strength of fellowship and ministry of any congregation is strongly dependent upon prayer on behalf of one another.

In a section on Prayer and Healing, the author emphasizes that praying for healing has always been a part of the ministry of the church. The process of healing is something of a mystery. It happens. Prayer can be a part of that process just as much as drugs, surgeries, counselling and other medical care, adding a spiritual dimension to the process of healing.

Other chapters include: Prayer of the Heart, a time when we can just quietly be in the presence of God; Prayer as Enlightenment, about meditative prayer, the process of discovering God's will; Prayer as Complaint, the giving over of oneself to God in pain, sorrow or anger; and Prayer as Praise and Thanksgiving, in moving beyond paralyzing or destructive emotions in all situations with thanksgiving.

The writer concludes with suggestions for prayer disciplines, how to learn to pray from others, the Psalms, the Lord's Prayer, other classic prayers, from hymns and liturgy, and suggests further readings.

This book is recommended to all those who seek to enhance their prayer life but I also found it a "good read"!

Kass Whitefield

THAT WILD BERRIES SHOULD GROW *by Gloria Whelan. Wm. B. Eerdmans Publishing Co., 1994. Price $8.50.*

If your child's life experience has been decidedly urban rather than rural, if it has not been enriched by the ways of the woods or countryside, take heart.

That Wild Berries Should Grow is a delightful book about Elsa, a fifth grader who cannot imagine being anywhere but amid the hustle and bustle of busy downtown Detroit.

When Elsa becomes ill, the doctor prescribes fresh air. Her parents decide that the whole summer spent at her grandparent's cottage on Lake Huron would help her recover.

Discover with Elsa a summer full of adventure, exploration and learning: unexpected moments such as catching perch for dinner for the first time; tending her own vegetable garden; a chipmunk who rests one paw on her hand while he nibbles a cookie; making new friends; discovering the town's library; exploring the great lake; the wisdom of Elsa's grandparents, etc.

This book takes young readers on an educational journey of enlightenment and, at the same time, helps them discover the happiness which comes from getting in touch with nature.

Gloria Whelan is a poet and an award-winning short-story writer whose numerous books for children have also been cited for excellence.

Judy Lee

JOURNEY INTO CHRISTMAS *by Carole M. Lidgold. Illustrated by Robert J. Ellis. Published by Brookridge Publishing House, Scarborough, Ontario. 1994. $12.95.*

This delightful book of Christmas poems is a must for your gift list this year. The author, Carole Lidgold, is a freelance writer whose work has been published in Glad Tidings on several occasions. This, her first book, is a result of many years of weaving stories for her children and putting them to paper. Her book is dedicated to Christmas card artists whose work inspired her stories.

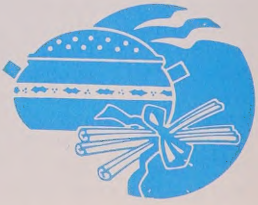
The illustrator, Robert Ellis, is studying Fine Art at the University of Guelph, Ontario. Robert is the son of missionary parents, Ted and Marilyn Ellis, and was born in Taiwan in 1973.

Journey into Christmas is as timeless as the Christmas story, as old-fashioned as it is modern. The poetry moves across history from the young mother Mary cradling her baby, Jesus, to a modern group of carollers heralding the good news.

I was privileged to read this manuscript before it went into print, and to comment. My words, which Carole used on the back cover, say it all: "Carole's poetry will transport you over the years – to your own childhood memories of Christmas past, and most of all, over the centuries to where it all began. Visually rich and emotionally satisfying."

Add this one to your Christmas list now!

L. June Stevenson



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A complete Christmas programme provides a variety of simple speaking and non-speaking roles for children from preschool to upper elementary ages. Augsburg Fortress **$1.50**

C0295 - The Music of Bethlehem by Dori Erwin Collins
A complete Christmas programme for children and adults in drama and song. Familiar carols and new songs to learn in this service suitable for large and small settings. Augsburg Fortress **$1.50**

C0127 - Are You My Friend? by Janice Derby, illustrated by Joy Keenan
Beautiful, hardcover gift book which acknowledges and celebrates differences - language, skin colour, being physically or mentally challenged, having a different economic status. Herald Press **$15.75**

C0090 - Now I Lay Me Down to Sleep by Debbie Trafton O'Neil, illustrated by Nancy Mungev
Action prayers, poems, songs for bedtime. Augsburg **$7.50**

Y2213 - That Wild Berries Should Grow by Gloria Whelan
Elsa, a fifth-grader who loves the city, is sent to spend the summer at her grandparent's cottage on Lake Huron. We share her wonderful discoveries about many things. Eerdmans **$8.50**

G5506 - Christmas Therapy by Karen Katafiasz, illustrated by R. W. Alley
A beautiful tiny book of wisdom about the meaning and mystery of Jesus' birth. Suggestions for eliminating excess and unreasonable pressures of the season. Abbey Press **$8.75**

G4668 - 'Tis a Gift To Be Simple by Barbara D. and David A. Sorenson
The authors have dedicated their book "to all those who are stirred to live simply that others may simply live". Augsburg **$12.50**

G4451 - Journey Into Christmas
Evocative Christmas poetry by Carole M. Lidgold - illustrated by Robert Ellis who is studying Fine Art at the University of Guelph. Brookridge Publishing House **$12.95**

G4513 - The Upper Room Disciplines 1995
Daily meditations based on the Revised Common Lectionary scriptures and designed to help us establish a creative and growing relationship with God. Upper Room Books **$9.99**

G5510 - Everyday Psalms by James Taylor
The Power of the Psalms in language and images for today. Wood Lake Books **$15.95**

Doing the Gender Boogie

What does gender have to do with human development? And how are gender roles different in the North and the South? And exactly what does gender have to do with global economics and social justice?

This year, TEN DAYS for World Development is exploring these questions in *Doing the Gender Boogie. Doing the Gender Boogie* is a hands-on education-and-action guide containing workshops, games, action ideas, discussion questions, statistics, clip art, and case studies. Women's unpaid domestic labour and the situation of domestic workers and homeworkers are examined, along with the ways in which women are organizing to challenge oppressive structures. Development and Peace groups and social justice committees are just a few of the groups who will find *Doing the Gender Boogie* an exciting and helpful resource.

To order *Doing the Gender Boogie*, send $12 (includes postage and handling) to: TEN DAYS for World Development, 85 St. Clair Avenue East, Toronto, ON M4T 1M8. (416) 922-0591.

In the Society

PRESBYTERIAL

The **Edmonton-Peace River** Presbyterial held their 80th semi-annual meeting on June 18 in Westmount Church, Edmonton, Alberta.

Catherine Leadbetter, President, introduced the theme for the day, *People of God in the Caribbean.* Several Edmonton Presbyterian congregations are blessed by the fellowship of members who themselves are immigrants from that area. Speaker for the morning, Spencer Seerattan (Millwoods) from Trinidad, told us how Presbyterian missionaries from both Canada and Scotland had worked with East Indians in his homeland. Schools were established for children of the East Indians, scripture and some hymns were translated into Hindi. Saturday evening prayer meetings, for people who didn't attend church services, were started.

In the afternoon, Rosetta Khalideen (Westmount) emphasized Canadian missionaries' work in the schools in Guyana from 1930. Scripture reading and prayer were once part of the daily school program although they are not now. Presbyterian churches are still open for worship and there is evidence of vital Christian faith in Guyana today.

Margaret Middleton gave an excellent report of Council. Norma Proudfoot, Synodical President, brought greetings. Anja Oostenbrink, AEC, conducted the closing worship.

Three very different ways of worshipping God were encountered by the women of the **Maitland**

Presbyterial as they travelled on their Bus Trip on September 8.

The first place visited was the Marylake Augustinian Monastery at King City, where Father Eugene gave a brief history of this place of pilgrimage, retreat and prayer. We were able to tour the Shrine Church, chapel, and the grounds around this facility, also we had a demonstration of the pipe organ.

The women of St. Andrew's Church at King City provided lunch for everyone and showed how they had converted an old school house into a modern sanctuary.

In the afternoon the tour proceeded to the Sharon Temple Historic Site and museum which had been built by the Quakers under the leadership of David Willson in the early 1800s. It is being restored to its original beauty by the Sharon Temple Museum Society.

Following a stop at the Upper Canada Mall at Newmarket for shopping and supper we headed west to the area around the Maitland river and home. Thanks to Mildred Dickson for arranging this program and to our tour guide, Betty Anne Elphick.

A Mission Event sponsored by the Presbytery Missions Committee and the **Montreal** Presbyterial took place on September 7 at Westminster Church, Pierrefonds, Quebec. President Lois Klempa welcomed everyone and Ken Wheaton, minister of Westminster presided over the meeting.

Music was provided by the Korean Youth Choir. Special guest speakers were Drs. Beth and Jack McIntosh who are on furlough from their work with the Korean people in Japan. They showed slides and spoke of the different aspects of their work. It was a very interesting and informative evening.

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Circulation Dept.

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Betty Westbrook,
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(wife of the late Rev. W. A.
Kincaid),
Knox, Woodstock, Ont.

Faith

I only know -
I do not know;
And understand -
I do not understand;
Thee or myself or anyone,
Yet I must go on,
Onward I must go.
I have found that when
I went into the dark,
Stepping forward because I must,
My feet found rock,
And so I am content.
I can trust Thee
Where I cannot trace,
Thy hand provides
the stone I step upon;
Behind me now,
Soon I shall see Thy face!

Fr. Andrew

- The Orbiter, Red Deer Presbyterial Newsletter, September 1992.

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Please report any errors/changes in address.

Glad Tidings

December 1994

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A postman's dream becomes a reality...
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Glad Tidings

DECEMBER 1994 Vol. 70 No.10

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

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uberculosis
Buy
CHRISTMAS
SEALS

"And Christ became a human being and lived here on earth among us and was full of loving forgiveness and truth." John 1:14a

December 1994

My life as editor of Glad Tidings is rarely dull. For that I thank God. I am fortunate to be involved in many events of the WMS and the Presbyterian Church in Canada, and to meet many people across the country. This past month has been no exception.

On October 8 I shared with other Presbyterians in Winnipeg in the presentation of the Confession to Aboriginal Peoples. This moving ceremony was made more meaningful by the graciousness of the native peoples. I felt as though my work on the issue of native rights had come full circle. I am reminded however that simply because the Presbyterian Church in Canada has formally 'confessed', it doesn't mean that our history with native peoples can be laid to rest, as it were. We may have come to the end of one era, but we are now embarking upon a time of reconciliation and healing.

Shortly after, I had a phone call from one of our contributors who had shared her story of sexual abuse in a previous issue. The spectre of cancer was looming over her and she asked for my prayers. I thought of her often in the next few days - she had so much trauma already in her life - and rejoiced when she phoned to say the news was not as bad as it might have been.

A second phone call came from a minister who had heard about a seminar I attended on caring for abused men. (See August/September *Glad Tidings* and October *Record.*) He wanted me to know there were indeed men being abused. He feared not only for his own wellbeing but for the lives of his children. This man asked for more than my prayers - he wanted this information documented in case something happened to him or his children.

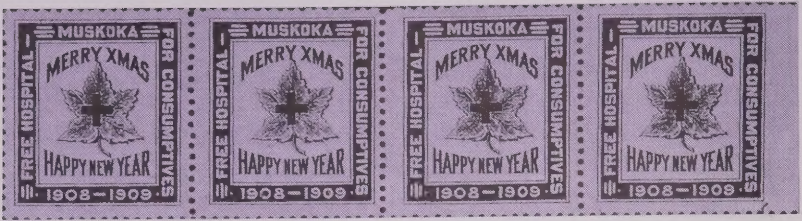
Lord, you know that sometimes experiences like these weigh heavily on my heart. I am just one person in your world. What difference can I make to other people's lives? Remind me that you are there to share these concerns, and together we can make a difference. Just being able to chat with you about them helps.

Sometimes I feel so self-important when others turn to me, that I forget that this is "your" world and that these are "your" children. And sometimes when the burdens seem too heavy I forget that you love us all - me included! You loved us so much that you came among us a child. And you tried to teach people what reconciliation and healing were all about. Lord, after almost 2000 years, why haven't we got the message?

Maybe, reconciliation and healing begin with just listening to people, being with them in their distress, and holding them in our thoughts. What better season than Christmas to put that into practice !

To all my readers and colleagues, my church family and friends, the very merriest Christmas.

Written in Love June



The Story of the Christmas Seal

by Alice Mulvey

Once again Christmas seals are being sent to households across the country and once again the scourge of tuberculosis is rearing its ugly head. The story of the Christmas seal began in Copenhagen, Denmark in the early days of this century. On a bitterly cold winter night Einar Holboell, a postman, was working late in December. Glancing out of the window, he noticed two small ragged waifs, a little girl and boy.

Their abject poverty on a stormy winter's night upset him. He wondered how such children could be helped. The contrast of seeing those children and all the cheerful mail and parcels he was handling gripped him. It was while he continued to sort the mail, that the idea came to him.

"Suppose every letter and parcel carried an extra stamp on it, then that money could go towards helping unfortunate children." The thought excited him and the next day he told his fellow workers about this scheme. They were enthusiastic about the idea but realized it was too late to do anything that year.

After the Christmas rush, the postmen began to plan what kind of a stamp could be used. They took the details of their plan to King Christian, that this was a way to help unfortunate children. The king readily gave consent and suggested that the first seal should have a picture of Queen Louise. The first seals went on sale for Christmas 1904 and four million of the tiny stickers were sold.

The postmen were delighted with the success of the Christmas seal. It was decided that the money raised should go towards helping those who were crippled by tuberculosis, and a hospital was built to treat this dreaded disease. The ordinary citizen was made aware that they too, could help in the fight of combating an infectious disease, just by purchasing a small sticker to go on an envelope.

- Left: children and right: adults at the Muskoka Hospital for Consumptives in the 1920s.

Norway and Sweden, Denmark's neighbours, seeing the success of this campaign, offered Christmas Seals the following year, stating that not only doctors and nurses could help fight this disease, but everyone could simply by buying a seal.

Three years passed before the idea came to America through Emily Bissell of Wilmington, who had read an article about the Christmas Seal. Going to Philadelphia, she appealed to the editor of the newspaper, the North American, but he was not interested. However, a columnist seeing the sheet of seals that she had brought with her, suggested the slogan, 'Stamp out tuberculosis.' And the story of the Christmas Seal was told for the first time on this continent.

Another year passed before the news came to Canada and both Toronto and Hamilton embarked on the Christmas Seal campaign to help build hospitals for those suffering with this dreaded disease. In Toronto, over $6,000 was raised while Hamilton came up with more than a thousand dollars. Today it is The Lung Association who are the Christmas Seal people, helping to combat all respiratory disease problems such as asthma, emphysema and chronic bronchitis. They have many programs to help both children and adults with whatever chest or respiratory trouble they may have. With tuberculosis on the rise again in this country, it is important for us all to help fight this disease before it gets too much of a stronghold.

From the sight of two forlorn looking waifs on a cold December night in Copenhagen, Denmark, came the idea of an extra stamp known as the Christmas Seal to fight the killer disease tuberculosis. Over eighty years have passed since then and lung problems are still being fought by The Lung Association. You did remember to buy and use your Christmas Seals, didn't you?

The Joy of Giving

by Lini R. Grol

Life is giving and taking, and to some people, giving is indeed the best part. A friend of mine, a nurse, told me about her surprise and joy when back in Holland in December of 1942, she received a box of chocolate from one of her well-to-do patients. At that time, candy was for most people sheer luxury. For a while she displayed that box at home for all to see and rejoice in waiting for that great moment when she would open the box and share it with them.

Then she realized that her grandmother would soon have a birthday. What to give her? She was old and lived far away and alone. Was there a better way to cheer her up and make her feel very special than by giving her that precious box of chocolate?

The whole family stood around her and watched her wrap up the box to send it off. They would miss the colorful box, but they all rejoiced thinking how proud and happy Grandma would be to show off and share the contents with her friends.

The thank-you note verified that the box had indeed made her happy. Grandma, however, had many grandchildren, and by that time the war had made conditions more severe. That box with candy became more valuable by the day, for it could be traded for the necessities of life, like wheat or potatoes. Somehow, however, none of the receivers ever did trade it, for after several birthdays in the family, that same box came back to my friend. Since by that time the war had ended, she decided to open the box and share the contents. Even then, chocolate was still rare and the family all looked forward to this special sweet as they gathered around the table that night.

Alas, the contents were spoiled.

Yet as she threw out the candies, they all realized how many people had been made happy with that one box, ever so many more than if they had eaten those candies that first Christmas night. The giving had given each recipient a feeling of expectation, of joy, of having something luxurious in what at that time was a grey and dismal world. Each had felt the joy of passing on their prized possession to another, denying themselves and rejoicing in sharing this gift. It was this denial and the joy of giving which made this gift grow. Even today this story is told with relish and all cherish the thought of that one box of chocolate that never had been eaten.

Can You Hear Them?

They are always there . . .
the needy, the hurting, the poor.

They interrupt our thoughts as we prepare another abundant
meal . . .
they collide with our plans for an extravagant weekend . . .
their cry can disturb the stillness of our worship.

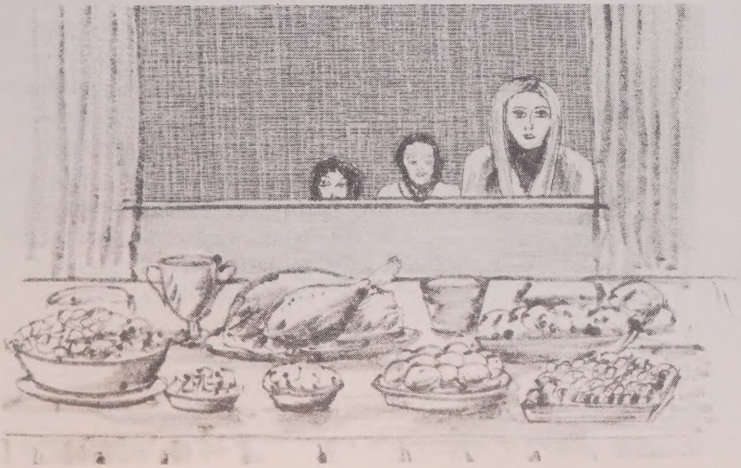
Lord, let us think upon them as You do.
May we allow Your Spirit to impose Your plans upon our lives
even as they demand that we abandon our excesses.
May their agony be revealed in our groaning for them.

You have said, "Whoever shuts his ears to the cry of the
poor will also cry himself and not be heard."

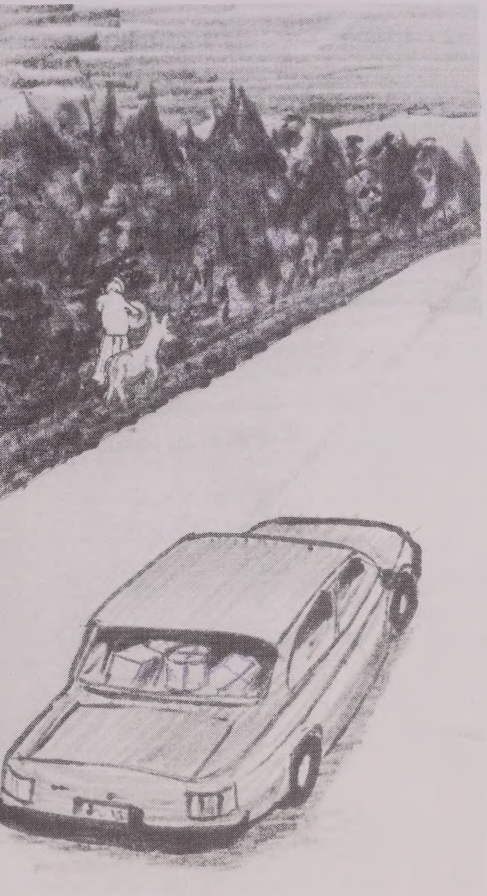
Lord, we long to hear from You and we long for You to hear us.

Teach us to hear them.

Linda Wegner



Merry Christmas



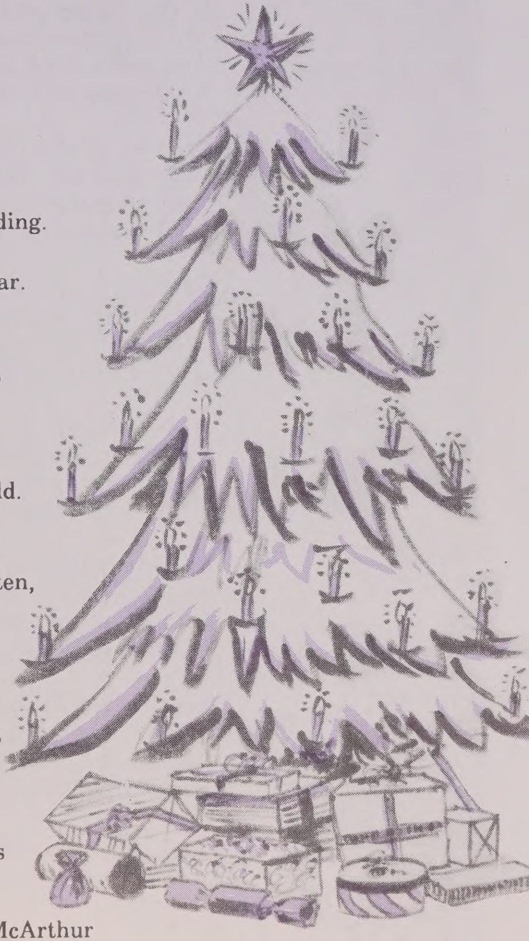
Merry Christmas, as we know it,
Merry Christmas, modern style,
Can we with that first great Christmas
Ever truly reconcile?

As we speed along the highway
Gift-wrapped parcels in our car,
Do we see the shaggy donkey
And the woman travelling far
With a gift beyond all measure,
Carrying a priceless treasure
To that far-off destination?
What a boon for every nation!
What a cause for celebration!
Oh, how small and unimportant
Seem the treasures in our car!

And the welcome that awaits us,
Greetings from the ones we love,
Foretaste of that great glad welcome
When we meet in Heaven above.
But for her no arms outspread,
Not a place to lay her head
Save in lowly cattle stable.
Yet, in humble manger cradle,
By God's mercy she was able
Wondrous gift to place for all.
And the cattle, so they say,
Knelt around as if to pray.

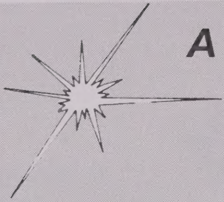
As we view the star-topped pine tree
With its candles all aglow,
Do we think of starry heavens
And of shepherds long ago?
Will our hearts be led afar
As the Wise Men by a star?
And the music that's pervading
Rising, falling, and cascading,
"Peace on Earth" all folk persuading.
Thus sang angels loud and clear,
Sang that all the world might hear.

Now at last we lay our treasures
Here beneath the glittering tree,
Can it be that one is missing?
Did I nothing bring for Thee?
You were given gifts of old,
Myrrh, and frankincense and gold.
Only Son of God begotten,
Surely I have not forgotten!
But a present man-made, boughten,
It would be no gift for Thee.
See, my contrite heart I lay,
Let it be my gift today.



Merry Christmas, as we know it,
Christmas, as it is today.
We can find the Baby Jesus
'Mid the hoopla and display;
Stars and gifts and carols lead us
To the manger where He lay.

Ruth I. McArthur



A Christmas Fantasy

In the stable so lowly
The donkey stood near,
And he looked at the manger
And baby so dear.

Said he to the horse:
"I carried his mother.
Is this how men lodge
Their heavenly brother?"

Said the horse to the donkey,
Stamping his foot.
"This was the best place
Our Saviour to put."

He is warm and is loved
By creatures God made.
"Tell me, my friend,
What more does he need?"

But Mary his mother
Looked on her sweet son,
And knew in her heart
That he is the One

Sent by his father,
From sin to save man.
And that is the way
That Christmas began.

Kay Berry

Forward In Faith

With December, everyone is planning for that joyous season when we have the opportunity to thank God for the wonderful gift of His precious Son. However, the month also marks the end of yet another year and preparation for a new unmarked year where dreams may be realized and great promises may be fulfilled.

As Treasurer, I dream that this year we will achieve a balanced budget. Budgeting for our Society is based on the accepted estimates of perceived requirements offset by the amounts we receive during the year versus the accepted practice of basing expenditures on known income. Therefore, my dream is that our expenses in 1995 will be met by the givings of our members.

It has been the practice to set objectives for each Synodical which are then passed along to Presbyterials and thence to groups, based in most cases on past history. Considerable objection has been received to this as it is felt that some may withhold monies that may have come from an unexpected windfall since they feel they will be expected to increase givings over that amount in the future and the windfall, like lightning, might not strike twice in the same place.

Based on our 1993 membership of 10,740 members (as reported in Council's Annual Report), a contribution from each member of $12 per month, for ten months of the year, would allow us to come close to meeting our 1995 estimates. Is your group able to average this amount? Should objectives be given to each member rather than each Synodical? Can we achieve our goal by just asking that each member prayerfully consider their resources and priorities and base their givings on that? Is that what members are already doing?

By this time, each group should have received a copy of the suggestions and goals of the Five Year Plan. Please take time to review it. In passing, please note that by October 31, 1994 givings from all Presbyterials had reached $547,958. Please ensure that your year end amounts reach your Presbyterial Treasurer in time to be included in the 1994 givings. God bless you all for all your endeavours! *We are faithfully going forward!*

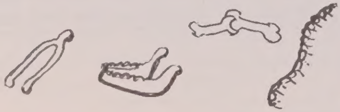
Marian Weldon, Treasurer

Bones

"It has been said that the membership of a club is made of four kinds of bones:

- There are wishbones who spend all their time wishing somebody would do all the work.
- There are jawbones who do all the talking, but very little else.
- Next come the knucklebones who knock everything anybody tries to do.
- And finally, there are the backbones who get under the load and do the work."

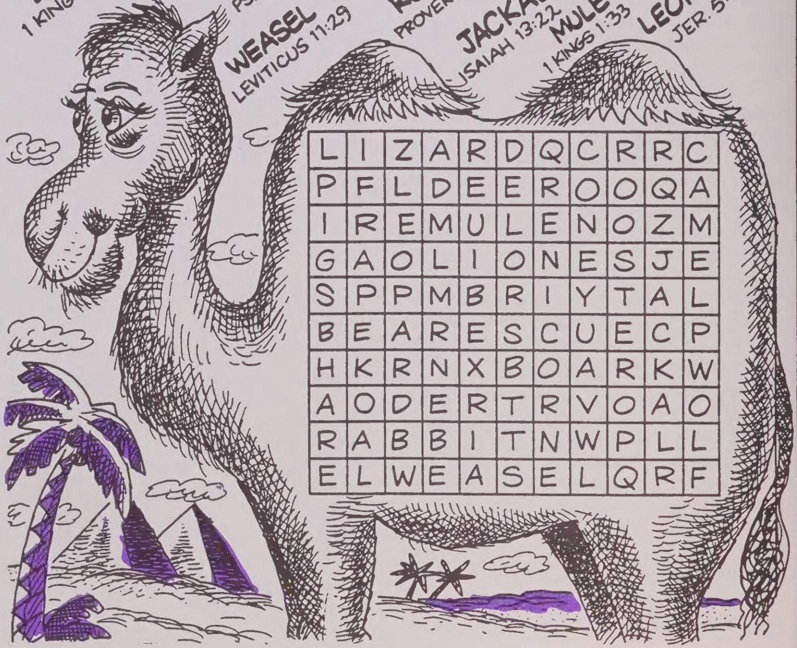
- From The Bridge, Newsletter of Vancouver (North Shore) Business and Professional Women's Club. March 1994.



ANIMALS

The camel is just one of 17 animals hidden below. Can you find the others?

PIGS MARK 5:13
IBEX DEUT. 14:5
CAMEL GEN. 32:15
LION JOB 4:10
APE 2 CHRON. 9:21
BEAR 2 SAMUEL 17:8
CONEY DEUT. 14:7
RABBIT LEV. 11:6
LIZARD LEV. 11:30
WOLF GENESIS 49:27
DEER 1 KINGS 4:23
BOAR PSALM 80:13
ROOSTER PROVERBS 30:31
LEOPARD JER. 5:6
WEASEL LEVITICUS 11:29
JACKAL ISAIAH 13:22
MULE 1 KINGS 1:33



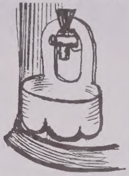
L	I	Z	A	R	D	Q	C	R	R	C
P	F	L	D	E	E	R	O	O	Q	A
I	R	E	M	U	L	E	N	O	Z	M
G	A	O	L	I	O	N	E	S	J	E
S	P	P	M	B	R	I	Y	T	A	L
B	E	A	R	E	S	C	U	E	C	P
H	K	R	N	X	B	O	A	R	K	W
A	O	D	E	R	T	R	V	O	A	O
R	A	B	B	I	T	N	W	P	L	L
E	L	W	E	A	S	E	L	Q	R	F

Source: ***Fun Stuff for Kids*** by Michael Streff (ZondervanPublishingHouse, 1990), available at your local bookstore or by calling 800-727-3480.

Answers on page 20.

CRAFTS 'FOR THE YOUNG AT HEART'

Coffee Urn Drip Catcher



Does your group or congregation have a coffee urn that drips on the table or floor? You can solve the problem by making a drip catcher.

MATERIALS

2-litre plastic drink container (some drinks come in 1-litre containers)

scissors or knife for cutting plastic

DIRECTIONS

1. Cut soft drink container as illustrated by broken lines.
2. Hang on tap of coffee urn to catch drips.

Got a crafty idea? Share it with others. Send to Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

A Legend of the Christmas Tree

One Christmas Eve in the eighth century, while the famous missionary, St. Boniface, was hewing down the sacred oak that had been the object of idolatrous worship, a tornado blasted it. Just behind it stood a young fir tree pointing a green spire to the stars.

St. Boniface turned to the pagans and said: "This little tree, a young child of the forest, shall be your holy tree. It is the wood of peace, for your homes are built of it. It is the sign of an endless life, for its leaves are always green. Let this be the tree of the Christ Child. Gather about it, not in the wild woods but in your own homes. There it will shelter no deed of blood, but loving gifts and acts of kindness."

- From Knox News, Vernon, B.C. Christmas 1993.

Dear Friends

John and Viola Duff,
c/o PCC Mission,
Apartado 2752,
Correo Jorge Navarro,
Managua, Nicaragua, C.A.

Through Presbyterians Sharing...we support John and Viola Duff, Canadian Presbyterians working in Nicaragua in Central America. Though not much in the news recently, Nicaragua struggles against crushing poverty and almost impossible living conditions. Still, faith sustains people.

The Duff's write:

"For us the most difficult thing is the extreme poverty that people struggle against. The teams from the international financial institutions (the World Bank and the International Monetary Fund) have visited Nicaragua and told the government here that there are still too many services being given to people and that the national debt must be paid first.

"[Government] cut-backs create more problems in the hospitals where there are no sheets for the patients, no soap to wash with and medicines only if the patients (or their family members, if present) go outside and buy them and return with them to the hospital.

"Even before the most recent cutbacks, the incapacity of government to deliver police protection and criminal justice has led to a rise in delinquency. (Sometimes, if you want police to investigate a crime, you have to first buy them gasoline to get to the scene.)

"...Then the other Sunday a lady told us she thanked God every night that although things were bad, at least this time there wasn't the shooting in the street at night that they had experienced during the war [with the U.S.-backed Contras]. This lady with so little was praying for the people in the former Yugoslavia that were having such a hard time now! She was asking God to give them peace in their country. We felt quite small and humbled by her words and her prayers."

Rev. Robert Assaly,
c/o The Middle East
Council of Churches,
P. O. Box 1284,
Jerusalem

After a summer of deputation and family holidays in Canada, the Assaly family returned to the Middle East. Following is Robert's reaction:

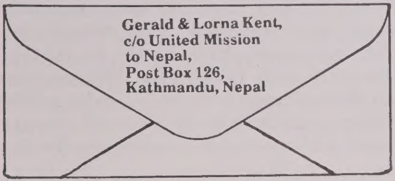
"Greetings!

We all arrived safely and in remarkably good shape. The children are settled at school and life has returned to abnormal.

I just got back from spending the day in Gaza. Wow! One Gazan described the importance of the last few months as one of achieving personal physical security. That really hit me as we drove along the beach with, yes, thousands of people enjoying the sea, as many on the streets, two weddings nearby, shops open and most of all, the absence of that knot in the stomach entering Gaza. In terms of walking around for me, a foreigner, it felt as comfortable as Jerusalem, or even more so with the streets patrolled by friendly Palestinian bobbies. I can't imagine how the Gazans feel as they no longer have to check their every move. The aura of tension and fear seems to have evaporated, bringing down many barriers and inviting a new sense of openness as well. It's hard to describe. Quite simply, people are relaxed, at ease.

And, of course, there is still a long way to go. One person compared it to cleaning up after a war. It does remind me of driving through Beirut in 1991 with the visible signs of destruction but the absence of those who caused it, betraying the senselessness of it all. Of course, most of the issues - refugees, borders, closures, etc. - have yet to be negotiated. But if this is truly a part of a trend, it is certainly a great place to start."

Robert Assaly



Gerald & Lorna Kent,
c/o United Mission
to Nepal,
Post Box 126,
Kathmandu, Nepal

After spending time in a remote village in Nepal, Gerry Kent writes: "Next day I walked to Jumla and flew back to Kathmandu. In spite of about 50 flea bites I was grateful for the opportunity to sample village life in a very poor region in Nepal. I was impressed by the friendliness and hospitality of the people but also deeply moved by how hard it was for them to live and also how much they wanted to escape from it. And yet it is so difficult to know how to help them. If you decrease infant mortality and increase their life span the population soon exceeds the capability of the land to support them. If you provide quality education, dissatisfaction increases when no jobs are available where that education can be put to use. If a road is built it brings dust and pollution and the resulting commercialization tends to destroy the sense of community. Development is a slow and difficult process and there are no easy answers. But I feel it would be wrong not to try to help even though it may often be misguided and sometimes creates more harm than good. The key appears to be to provide opportunities for people to help themselves and to avoid handouts as much as possible which tend to foster dependency and a handout mentality.

In the Engineering and Industrial Development Department of UMN we are trying to promote industrial capacity building and to create grassroots employment and business opportunities in pioneering and innovative ways. Please pray for the following:

(a) The work at the Khimti Hydroelectric Project has been temporarily suspended resulting in the layoff of close to 2,000 workers. One of our related companies, Butwal Power Company Limited has spent about US $7 million on the Project but cannot afford to spend more until it arranges a further loan. We had thought the main financing would be available by now but in spite of good progress the earliest we can expect it is in November. Please pray for the workers and their families as they go through a difficult period of unemployment. Please also pray that the main financing will be available soon so that this much needed project can get underway again.

(b) We are close to finalizing the Project Document with the United Nations Development Program for the Melamchi Water Project. UNDP is planning to fund a feasibility study to determine if the 26 kilometer tunnel which will bring badly needed water to Kathmandu can be built and operated in the private sector. Our related companies will be preparing the study. Please pray that our negotiations to finalize the document will be successful."

Gerald Kent

Helen Macdonald Memorial School

Reporting on 68 Years of Mission -

by Diana R. Wadsworth

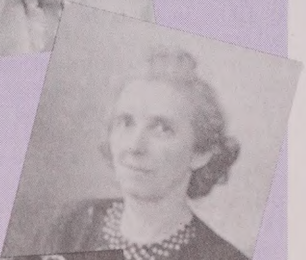
Helen Macdonald Memorial Girls' Inter College was 68 years old in July 1994. It has seen a lot of changes; a lot of people have come and gone. Situated in the northern outskirts of Jhansi, India, it started as a school for village girls with emphasis on the three Rs, sewing, home making, hygiene and Bible Study. I quote from the founder, Dr. John Wilkie's Gwalior Journal of October, 1926:

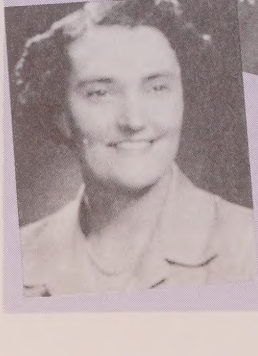
"We are also now trying to gather in the children from the villages. That means kiddies that for the most part have never worn clothes, who know nothing of sanitation, who generally have a crop of close 'friends' in their hair, who have grown up amidst the idlest associations and where a moral code is - get what you can anyhow and do whatever your natural impulse suggests.... They will need your prayers that they (those in charge) may wisely and kindly build up Christians characters amidst most obstinate enemies - for the Devil has had too long a grip."

In the beginning around seven village girls came as boarders and 25 non-Christian day pupils. The handsome building built under Dr. Wilkie's direction was used then for classes, hostel for girls, staff quarters and the Church met in the large upstairs hall. Now the school has 350 students (150 in hostel) and we hardly have room for them all. Though a few are village girls, they are no longer backward. Many are daughters of doctors, lawyers, railway, bank or other government officers, pastors, merchants, sweepers, farmers and labourers. Others are orphans from different missions. We have quite a few children of former students who appreciated the training they got here.

They come from several Indian states, as well as Nepal. Not all are from Christian homes. Some are Hindus, Muslim and Sikh. All take part in Sunday School, Bible classes, hostel prayers. On the second day of school last year four of five new Hindu boarders came running to the office to buy Bibles. They don't want to miss anything. Pray that they will assimilate what they learn and that it will settle in their hearts producing faith in the Lord Jesus Christ. To help that happen our staff must be dedicated Christians who live their faith. Pray for them, too.

While reading Dr. Wilkie's journals I made a few notes on the history of our school. When it was





- Happy children from Helen Macdonald School; some former staff, top to bottom: Margaret Leask, Edith Magee, Irene Stringer and Margaret Kennedy.

opened in 1926, Mrs. E. A. Hawtin was called in from the Isagarh village farm to head the school work, assisted by Sophie Bai who had been caring for the orphan children. When Irene Stringer arrived in India in October 1926, she was thrust into school work being appointed Principal the next year. Irene worked for twenty years in Jhansi before being transferred to our Bhil Field. Also in 1926 Nan Whatling arrived but worked mainly in evangelistic outreach.

In 1931 Catherine Moody came to the school. When she became engaged to Angus MacKay in 1934 she left school work but took charge of primary classes after her marriage. Edith Magee came in 1937 and worked here till her retirement in 1972. English was her specialty. One of our workers who admired her many talents said, "Miss Magee could teach the birds to talk English."

Mrs. Young was appointed in 1945 to supervise non-academic work. She and her husband left India shortly after that. In 1949 Margaret C. Leask arrived to build up the math and science departments.

She served in many capacities retiring in 1987. (Margaret died in 1992 after a three-year battle with cancer.) Bea Scott was called from the Bhil field in 1949 to act as Principal for two years to help obtain government recognition for high school in 1951. I joined staff in 1959 as a science and biology teacher. I was made Manager in 1972. Now a new person, an Indian, is needed for that important post. Eleanor Knott came in 1965 contributing mainly in the home science department. After her 1981 furlough she joined the Christian Medical Association of India as nutritionist stationed in Bangalore, then Nagpur. Soon there will be no foreigners except, perhaps, short-term visitors.

As the school grew the building could no longer serve as school, hostel, staff quarters and church. The church building was erected in 1931 under Mr. A. Lowther's guidance, freeing the upstairs hall, and the first unit of a staff hostel was built in 1933. In 1935 the large girls' hostel was started.

In 1934 the mission allowed the school to open 7th grade and in 1938 recognition was obtained from government for Junior High (8th) classes. Class nine was opened in July 1944, but students had to sit as private candidates until High School (10th) recognition was received in 1951 for both arts and sciences. In 1991 provisional Intermediate (12th) recognition was obtained and in March 1993, we sent up our first group of girls for the 12th class Board exams. They did not do well but none of the teachers had taught those courses before. This year should be better.

We are allowed to offer only Hindi, English, sociology, civics, economics and education. Girls want home science but government says we must have two large rooms and considerable equipment for that. Our Managing Committee wants us to apply for science recognition (biology, chemistry, physics) but, again, large labs with equipment are needed. Pray that will make the right decisions.

- Mrs. M. Singh, Principal of Helen Macdonald Memorial (Hindi) School, for many years.

Remembering Edith Magee's vision and following the urgings of parents, we opened English medium primary classes in 1981, and began phasing out the Hindi primary classes as there was not room for both. Gifts from Canada have enabled us to build a strong, good-looking building with 19 classrooms, completed in stages over a period of eleven years. The new seven-class double-storeyed addition at the back was dedicated on March 10th this year. The same day the English school was renamed Margaret Leask Memorial English School. (See Glad Tidings, August/September 1994, pp 16-17.)

Memorial gifts some years ago given to the MacKay family at the death of Rev. MacKay assisted us to build a 22' by 30' classroom which served as a daily chapel. Now we have to divide the 720 children into three groups for morning worship as even the Hindi school chapel is too small for such a group.

- Inauguration of the Church of North India in 1970; Margaret Kennedy in foreground.

Last year we feared the July-August monsoon had passed us by but in the second week of September, when rains are usually finishing, we had good rains that filled wells and tanks. In 1926 Dr. Wilkie's foresight led him to build two covered underground tanks 15' x 30' x 15' to collect rain water from the school roof. He was thinking of watering flower and vegetable gardens in the dry season. Our hostel girls are thankful for soft water to wash hair and clothes for the whole year. This summer we are hoping that a tube well may be drilled in the low area behind the English school to augment the insufficient supply from our well and the mere trickle that comes intermittently from the city water lines.

Another unexpected gift last year was a new sea-green Matador van for helping matrons get weekly supplies, taking wheat for grinding into flour, taking sick girls to hospital, for staff and school business and the occasional outing.

We thank God for His provision, through you, in building and maintenance of this school-hostel work. It is important to give a good education to children but our main purpose is still to make Jesus Christ known and encourage faith in Him.

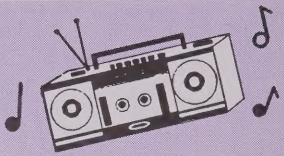
In 1970 the Church of North India (CNI) was inaugurated and the work of our mission turned over to this Indian Church. Dr. Wilkie's journals are full of references to the evangelistic work carried on fervently in the city and villages by teams of men and women. CNI has so far largely neglected this outreach though people are hungry for truth. They are discouraged with the political systems, and the corruption in so many government offices. Students go on studying as never before but job openings are few. Materialism has gripped the mind of the majority encouraged by TV, resulting in greed, demand for bribes, crime, the lottery craze, dowry deaths, land scandals - the list goes on and on.

In Jhansi there are two or three teams of young adults concerned about bringing Christ to the multitudes and reviving the Church. Pray for the RAYS, three of whom are from our school staff. These young men, with their wives, seek opportunities to witness through music and preaching with much prayer. Last March the RAYS were invited to minister in Jobat, in our Bhil field. God graciously blessed many. Now please pray for fall meetings in the same area.

Further, I ask you to pray for our search for a Head for our English school, one who will work well with Mrs. M. Singh, Principal of Helen Macdonald Memorial (Hindi) School. Our capable Treasurer and accountant, Miss Kashi, has accepted another job so we need another capable and honest person to manage finances. As I will likely retire in two years, future management is a concern. Pray for the Bishop who has to appoint a new Manager.

Thank you for all your cards, letters and other loving communications and especially your upholding prayers.

CELEBRATING YOUTH



CELEBRATING CHILDREN OF THE BIBLE

This program developed by Area Educational Consultants Margaret Greig and Lynda Reid contains seven learning centres which involve children, ages 6 to 11, in hearing the Bible stories, doing creative activities, and sharing in games, music and worship. Through the role models of children in the Bible, participants will want to strive to be the best they can be with God's help. Children will learn the names and stories of children in both the Hebrew Scriptures and the Christian Scriptures. They will participate in worship and thus experience how they are part of God's church. They will be able to relate more closely to the verse "Be doers of God's word and not hearers only." James 1:22.

The program is designed as a one day event, but each centre could be used on its own. (It would take 30 minutes to do one centre.) Suggestions are provided for the schedule of the one day event as well as each centre. Each of the seven centres focuses on the child's role in the story - e.g. Miriam's part in saving the baby Moses, the boy who shared his lunch with 5000. A variety of creative activities is used at each centre and complete instructions, patterns if required, and a list of materials needed to do the projects is included in the packet.

Please contact the WMS Book Room if you would like to obtain a copy of this packet. Cost is $2.50 plus shipping and GST.

PLEASE NOTE

The Book Room will be closed as of December 19, 1994 for the completion of stock taking and adjustments.

Please have all orders in our office *before* December 16, 1994. Orders received after that date will be sent out immediately in the New Year. Thank you for your continuing co-operation.

Someone's missing:
The Profile of Stewart Gillan was inadvertently left out of the Adult Packet for "African Churches Speak". If you need it contact the WMS Book Room, 50 Wynford Drive, North York, ON M3C 1J7. Phone 1-416-441-1111 Ext. 239/240.

Answers to "Animals" Puzzle

L	I	Z	A	R	D		C	R		C
P		L	D	E	E	R	O	O		A
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In the World

PRESBYTERIAN CHURCH MAKES FORMAL CONFESSION TO FIRST NATIONS

The Presbyterian Church in Canada publicly made a formal confession to First Nations peoples on Saturday October 8 in Winnipeg. The ceremony took place at the Forks National Site, which for over 6,000 years, has been an historic meeting place. The Rev. Dr. George Vais, elected head of the PCC presented the confession which was adopted by Presbyterians in June at the 120th General Assembly. Grand Chief of the Assembly of Manitoba Chiefs, Phil Fontaine received the confession on behalf of First Nations peoples.

The confession acknowledges the painful history of the Church's relationship with First Nations, primarily in Northwestern Ontario, Manitoba, and the Prince Albert area of Saskatchewan. The confession states in part, "We regret that there are those who are deeply scarred by the mission and ministry of the Church.... With the assistance and encouragement of the Canadian government, children were taken from their homes and placed in residential schools."

The effects for First Nations people was the loss of cultural identity and loss of parenting skills, which has continued to damage subsequent generations.

Fontaine admitted the confession wasn't easy and that First Nations people brought some resistance to the process. "It is an important step towards healing and represents the hope of a brighter future."

He cautioned those present to remember that it was very early in the journey. "It was unimaginable," he said, "when I went to residential school that such a gathering should take place. It speaks of the tenacity of our people that we have not forgotten traditional teachings."

The church delegation included Tam Corbett, Executive Secretary, Kay Cowper, President, and June Stevenson, Editor, of the Women's Missionary Society which established the schools in earlier years.

Mrs. Cowper acknowledged the Society's historic associations with the First Nations people. "Our ministry with you was given in love and with the best intentions, to share God's love and our concern for people. We are truly sorry for the hurt that was inflicted on some of your people. It was not our intention to hurt but to love."

She acknowledged the contribution of "men and women who gave willingly and generously in the work at Residential Schools and were dearly loved."

Photos pp 21, 22: L. June Stevenson

- L to r: Grand Chief Phil Fontaine accepts framed copy of confession from Moderator George Vais, Kay Cowper and Tam Corbett.

Former student of the Birtle Residential School in Manitoba, Mary Guilbeault and her daughter Myra Laramee, both native elders, led those gathered in a traditional aboriginal smudging ceremony to cleanse the past. Accepting the apology on behalf of former students Mary said, "I came here with apprehension and mixed feelings...but...'it takes a great man to admit a wrong,' and I want to say that to these officials." She reminded everyone, however, that many did not survive the system.

The Presbyterian, Anglican and United churches are in a working group with the Assembly of Manitoba Chiefs and Ottawa to remedy the past abuses.

The ceremony was the first step in a series of events flowing from the joint group formed two years ago when Fontaine disclosed the sexual and psychological abuse he suffered in residential school.

- Tam Corbett, left, with Native elder Mary Guilbeault.

WORLD FINANCE BODIES ACCUSED

Hong Kong, 4 October (ENI) - The International Monetary Fund (IMF) and the World Bank stand accused of operating in an "authoritarian and highly secretive manner", of excluding participation by "affected communities" and "assuming a role of all-knowing and omnipotent financial superpowers", according to a declaration published today by eight Asian non-governmental bodies, including the Asia Alliance of YMCAs.

The annual meetings of the IMF and World Bank opened today in Madrid, after days of acrimonious wrangling at preparatory meetings between member states. During the opening ceremony, two demonstrators from the environmental group Greenpeace climbed across a steel catwalk high above the auditorium and dropped fake dollar bills on the audience in a protest against the environmental implications of World Bank projects.

The Asian declaration singled out the Structural Adjustment Programmes of the two institutions for particular criticism, claiming that the programmes and similar strategies "are responsible for economic stagnation, massive decapitalisation, increasing poverty levels, [and] environmental degradation".

Structural Adjustment Programmes, which require recipient countries to make structural economic changes as a condition of aid, have been criticised by anti-World Bank campaigners as forcing governments in developing countries to abolish food and agricultural subsidies and to cut social programmes for health, education and housing.

The declaration by the Asian organisations called for the two bodies to be replaced by institutions guided by "equitable, sustainable, [and] truly democratic" principles.

Earlier this year, Christian Aid, a development agency of churches in Britain and Ireland, condemned the "failure" of the World Bank and the

IMF to reduce poverty and challenged the two organisations to revise their terms for loans to poor countries.

LESOTHO GOVERNMENT RESTORED

Geneva, 14 September (ENI) - A leading member of the Lesotho Evangelical Church has called on the international community to support the elected government of Lesotho reinstated today after being deposed last month. Lesotho is a tiny, land-locked kingdom, located within South Africa, with a population of almost two million inhabitants.

Benjamin M. Masilo, deputy speaker in the Lesotho parliament and vice president of the World Alliance of Reformed Churches, publicly thanked, on behalf of the Lesotho Evangelical Church, members of the international community who put pressure for the restoration of the government of Prime Minister Ntsu Mokhehle. The government was elected last year in the country's first democratic vote in more than 20 years.

King Letsie III, with military support, removed the Mokhehle government from power on 17 August 1994. The king has given in to pressure, much of it from southern African states, and signed an agreement restoring the elected government.

The Lesotho Evangelical Church, which is a member of WARC and of the World Council of Churches, vigorously opposed the ousting of the Mokhehle government last month.

Under the agreement, King Letsie will abdicate and his father, King Moshoeshoe II may replace him as king, and set up a national forum to discuss problems that led to the ousting of Mokhehle's government.

KENYAN CHURCH ATTACKED

Nairobi, 27 September (ENI) - Kenyan police are hunting for thugs who hurled five petrol bombs into a church compound where 700 people were holding overnight prayers to mark the silver jubilee of the Presbyterian Church of East Africa (PCEA), a church regarded as opposed to the country's leadership.

No one was injured when only two of the bombs exploded, slightly damaging vehicles in the weekend attack in the west Kenyan town of Kericho. The motive is yet to be established. The town has seen much ethnic and political conflict in the past.

Without referring to any political party or church by name, a local administrator later told people gathered at the church that the clergy should distance themselves from political parties.

Churches, including the PCEA, have been at loggerheads with the government over many issues since the reintroduction of multi-party politics in the country two years ago. The only church to be spared the wrath of the administration is the African Inland Church, of which President Daniel arap Moi is a member.

The Anglican and Roman Catholic churches have recently extended humanitarian assistance to victims of politically motivated ethnic violence in President Moi's home province of Rift Valley.

The churches have also given sanctuary to mothers of political prisoners on hunger strike.

Meanwhile, the head of the Anglican Church in Kenya, Archbishop Manasses Kuria, has accused the government of neglecting street children and pledged to raise funds for them. Kenya has 50,000 street children, according to unofficial figures. - Paul Amina [ENI]

INTERNATIONAL MINISTRIES

The Life and Mission Agency announces these appointments to overseas staff.

Dr. Richard Allen, Community Health Advisor to The Presbyterian Church of East Africa (Kenya). Dr. Allen is a member of Laurel-Lea-St. Matthew's Presbyterian Church in Sarnia and previously served in Nepal and Pakistan.

Ms. Rose Janson, volunteer for one year, working in the area of organic farming in Livingstonia Synod, The Church of Central Africa Presbyterian, Malawi. Ms. Janson is a member of Kirkwall Presbyterian Church in the Presbytery of Hamilton.

- Above: Dr. Richard Allen;
below: Paula Ryan

Rose Janson

Ms. Paula Ryan, volunteer, to The Presbyterian Church in Taiwan to teach at the Hsin Chu Bible College in Hsin Chu, Taiwan. Ms. Ryan is a member of St. Andrew's Presbyterian Church, Dartmouth, NS.

Rev. Dr. James Farris, for 25 years a professor at Knox Presbyterian College, Toronto has begun a one-year appointment to parish work in Guyana, on the north-east coast of South America.

Dr. Farris was principal of Bethel College in Guyana from 1954-1958, helping prepare catechists and diaconal workers in that country's Presbyterian Church.

Dr. Farris taught seven years at what is now United Theological College in Jamaica and two years at Laurentian University in Sudbury. Until his recent retirement he was Professor of History and Philosophy of Religion and Christian Ethics at Knox.

In a sad irony, he will be serving as minister in the parish of the late Rev. Moses Harsham who died suddenly last Good Friday. Mr. Harsham had been a student of Dr. Farris at Bethel College.

In the Society

PRESBYTERIAL

Brandon Presbyterial Fall Rally was held in Knox Church, Neepawa, Manitoba on September 28, the theme *Threatened with Resurrection*, Where will the WMS be in the year 2000? Scripture was taken from Ecclesiastes 3-7.

Presbyterial President, Gloria Kennedy constituted the meeting. Mary McDonald and Jean Thomas used the theme for opening devotions assisted by soloist, Beth Montgomery accompanied by Frances Fraser of Neepawa.

Jean Thomson, Brandon, reported on Presbyterial Finances, and Synod Staffing.

Noreen Gillanders, Winnipeg Presbyterial President spoke on the Five Year Plan and its implications, recommending that we accept its challenges with joy.

Rev. Blake Carter reported on his AEC work.

Closing worship was conducted by Nora Turner from Knox Zion WMS, Carberry.

On September 22nd **Bruce-Grey** Presbyterial held their Fall Rally in St. Paul's Church, Glammis, Ontario.

President Carol Mackowski, Southampton opened the meeting with prayer and Marion Greer, Glammis, welcomed everyone.

Eleanor Lozon, Owen Sound presented information on the CGIT Jamboree '95 which will be held in Owen Sound on June 23-25 as CGIT celebrates 80 years.

Donelda McKinnon, Tiverton reported on the 1994 Synodical Meeting. A skit "Reach for the Bell" highlighted some of the work done by the WMS.

AEC Margaret Greig introduced the 1994-95 study themes and lead singing with the assistance of Eleanor Thompson, Glammis.

A presentation was made by Pat Carpenter, Marion Perry, Carol Mackowski and Margaret Greig, illustrating the theme "Rainbow of Colours". In any group, if we can recognize the strengths of and differences between the various members, we can work and blend together to accomplish many things.

Courtesy remarks were given by the MacLennan Auxiliary, Tiverton. A varied book display was provided by Lynne Longmuir, Owen Sound.

Westminster WMS, Paisley closed with worship.

The Fall Rally of **Waterloo-Wellington** Presbyterial was held in the evening of September 19 at Calvin Church, Kitchener. A welcome was extended by Rev. Harry Klassen, and devotions led by Betty Varney. An inspiring rendition of a familiar hymn was given by Annemarie Klassen accompanied by Merna Chambers.

In her address "Living in a Naked Time", guest speaker Heather Johnston of Hamilton reiterated the advice and warnings directed to the seven churches of Asia in the Book of Revelations, drawing a parallel to modern times. She was introduced by Lorna vanMossel and thanked by Mary Fountain.

Lynn Harris, pastoral associate, Calvin, gave the benediction.

West Toronto Presbyterial held its Fall Rally on September 28 in St. James Church, Long Branch. President, Beverley McWhinnie, opened the meeting. Devotions were conducted by women of St. James. Jessie Booker read Luke 13:10-17, the story of Jesus' healing of the bent over woman.

"We belong together" was the subject of Rev. Lois Lyons' meditation. The speaker for the evening was Dr. Beth McIntosh, who told of her work and life with the Korean Christian Church in Japan, using slides. Dorothy Clark gave the courtesies. Refreshments were served by the St. James women.

The Fall Rally of **Kamloops** Presbyterial took place at Lac La Hache in the beautiful Cariboo area of B.C. where the Cariboo Presbyterian Church is centered.

Women and some husbands gathered Saturday afternoon to hear Stacey Stirling, wife of Forestry Missioner, Clayton Stirling. Stacey told of their work with the Kluskus Band to enable the native people to obtain a tree farm license to manage their forestry resources in a holistic manner. She encouraged us to adopt a simpler lifestyle to conserve our natural resources. Stacey, Clayton and their three small children live in a remote village with members of this band and gave us an example of their simpler lifestyle through pictures and slides.

In the evening Marie Luttrell of Prince George, reported on Council '94. She also showed a section of the video "This World at Seven". David Webber and John Wyminga, ministers of the Cariboo Church, joined by Ivan Gamble led a sing-song.

- Stacey and Clayton Stirling, Cariboo Forestry Missionaries (Lac La Hache in background).

Laurie Jackson, President of B.C. Synodical, challenged us with a vivid account of John 21, where Jesus met the tired and discouraged disciples on the beach with a breakfast barbecue. Sunday morning we worshipped with the people of some of the House Churches of the Cariboo Mission.

The women of **Kingston** Presbyterial met in St. Andrew's Church, Kingston, Ontario on September 24 for their Fall Rally. Rev. Wm. Duffy welcomed everyone on behalf of the church. Kenneth Kentwela, a Queen's University student from Malawi spoke about his life in Malawi and his Christian witness.

Speaker for the afternoon was Lee Ann Purchase who spoke on various situations in Africa pertaining to our study.

The women of St. John's, Pittsburg gave the closing worship service.

The **Westminster** Fall Rally was held September 21 at St. Paul's Church, Mission City, B.C. After registration and coffee served by the Mission women a devotional was given by Rev. Robin Ross, St. Paul's. His message centred around the International Year of the Family. President Nancy Bell constituted the meeting.

A Bible Study on the theme was conducted by Rev. Sylvia Clelland

The women of the Mission congregation provided a buffet lunch followed by special music. Songs were presented by Hilda Holister and Louis Lockhead as well as by Linda Wiebe accompanied by Priscilla Lowden.

Laurie Jackson reported on the Ladies Retreat at Camp Douglas in June. She also brought greetings from Synodical as President for '94-'95. Betty Pepper spoke on the Council of Women.

Arlene Duff gave an interesting talk on her recent travels in Israel.

The afternoon concluded with a closing prayer by the President Nancy Bell.

At the Fall Rally of the **Peterborough** Presbyterial held at St. Andrew's Church, Burnbrae on September 21, David and Miriam Barrie, Cambridge, Ontario were guest speakers. They were introduced by Rosamund Hayden, Cobourg and thanked by Betty Penman, Norwood.

A welcome was extended by Isabelle Todd, Burnbrae and Rev. Morrison Campbell brought greetings from Presbytery.

Worship was led by Peggy MacKay and Joan Smith, Port Hope on the theme - *Claiming the Promise of the Holy Spirit.*

Presbyterial President, Jean Montgomery, Peterborough, conducted the business. Jean Coull, Cobourg gave the financial statement.

A musical number was sung by Ruth Gator and Joan Billen with Doris Potts accompanying on the piano, all from Burnbrae.

Jackie Kelly, Norwood, reviewed several books. Lynda Reid, AEC, reviewed the 1994-95 Study Books on Africa and led a Workshop on Canadian Missionaries serving overseas.

Peggy MacKay, Port Hope reported on Council '94.

Sing songs were led by Jackie Kelly and Helen King, Warkworth, pianist for the day.

Courtesies were given by Margaret Taylor, Hastings.

On September 25 at St. Andrew's Church, Windsor the Kent Essex Presbytery and **Chatham** (Kent Essex) Presbyterial held their Fall Rally. Following dinner a sing-song led by Carolyn Reid helped prepare the congregation for evening worship.

Barbara Root, WMS gave the call to worship and Rev. Robert Fourney, minister at St. Andrew's extended greetings from the host church. Rev. John Burkhart, Moderator gave greetings from Presbytery.

Isabell Warwick of Knox Church, Windsor led the devotions which were enhanced by two beautiful solos by Muriel St. Louis.

Jean Sonnenfeld, Elder and a former missionary to Japan introduced guests Jack and Beth McIntosh, missionaries to Japan.

Don Colwill, Chairman of the mission committee at St. Andrew's thanked the speakers and Lily Jones, President of Laura K. Pelton WMS gave the courtesies. Rev. Rosemary Doran gave the benediction and a social hour followed.

The Fall Rally of **Glengarry** Presbyterial was held in St. Luke's-Knox Church, Finch, Ontario on September 13.

President Shelagh MacDougall opened the meeting and welcomed everyone. The theme was *Commitment in Faith.* Scripture readings on this theme were led by Peg Ferguson, Lancaster.

Lorna MacGregor, Moose Creek, offered prayers, and hymns on "Faith" were sung. Rev. Leslie Walker, minister of the host church, provided an instrumental selection.

Shelagh MacDougall introduced guest speakers Rev. Dr. Jack McIntosh and Dr. Beth McIntosh. Jack opened his remarks with a Korean greeting which meant, "Are you at peace?"

Marianne MacDonald, Vankleek Hill, thanked the guest speakers. The offering was presented to the McIntoshes, along with a gift from the Presbyterial Expense Fund, to be used for the continuance of their missionary endeavours.

The Finch WMS served refreshments.

On May 18 **Barrie** Presbyterial held their Annual Meeting in St. Andrew's Church, Oro Station, Ontario. All were welcomed by Rev. Cecil Burridge (minister of St. Andrew's). Devotions were by the Collingwood WMS and a beautiful solo was sung by June Campbell (President of Barrie Presbyterial).

Business and a report from Synodical were presented by Jill Pardy and Aileen Wallace. Lynda Reid, AEC, brought greetings.

A book report was given by Peggy Miller. We then broke into groups for "Prayers for Missions".

A Memorial Service was conducted by Bernice Burridge, Historian Secretary.

Rev. Burridge installed the new Executive. The new President, Marie Schandlen, recognized the outgoing officers.

After supper, a sing-song was led by June Campbell, followed by an interesting presentation by Helen Tetley on "Guyana".

Courtesies were presented by Rita Tanner and closing remarks were made by Marie Schandlen. Rev. Burridge gave the benediction.

ANNIVERSARY

St. Andrew's Church, **South Eldon,** Ontario celebrated 150 years with several events during the year involving the WMS. In June a Victorian Tea was held with the women wearing period costumes. In July a beef barbecue and the Sunday Anniversary services took place. The women of our sister church, Knox, Woodville provided and served lunch after the morning service.

In May the WMS presented an Honorary Membership Certificate to Ruth MacEachern in recognition of her interest and service throughout almost 50 years of membership. This presentation was made also to mark the church's 150th anniversary.

- Pictured here are fellow members Barbara MacEachern, Helen Torrey (president), son Ralph MacEachern, Ruth MacEachern, Ruth Flynt, Mary Ellen Taylor and daughter Marie Dart. An Honorary Membership pin was presented by Ruth's son and daughter.

A dinner was given by the Flora House Board at **St. John's** Church, **Winnipeg**, Manitoba in honour of Nancibelle Arnold and Ina Gross. Both women served for over 20 years on this board. Both are elders at St. John's and both active members of the Ellen Douglas WMS Auxiliary of which they are both past president.

- Back row, l to r: Trevor Hayden, present chairman Flora House Board; Warren Whittaker, worker Flora House; Peter Jones, past chairman Flora House Board; front row l to r: Ina Gross, Treasurer, F.H.B. for many years; Nancibelle Arnold, spiritual advisor.

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IN MEMORIAM

Mildred McBride

Mrs. Mildred (Jack) McBride of Willowdale Church, Toronto, Ontario passed away in September 1994.

Mildred was a former member of Council Executive and active for many years at all levels of the Society. She was a member of and pianist for the Anna Cooper Auxiliary, Willowdale.

Mildred was also active in work for the Canadian Bible Society.

IN REMEMBRANCE

Mrs. Roy (Helen) Aitcheson,
Mrs. Garfield (Violet) Coulthard,
Avonton, Ont.

Mrs. Mabel B. Holmes,
Knox, Burlington, Ont.

Mrs. Margaret Nutt,
(mother of May Nutt, former Executive Secretary of WMS)
Chalmers, Calgary, Alta.

Mrs. Lillibelle Battin,
St. James, Forest, Ont.

Eleanor Lampman,
Betty Lymburner,
Winnifred Smith,
Doreen Thomlinson,
St. John's Grimsby, Ont.

Mrs. G. Jean Smeaton,
St. Andrew's, Kamloops, B.C.

Mrs. Laura Anderson,
Mrs. Stella Hamilton,
Knox, Listowel, Ont.

Mrs. Lottie Cowan,
Mrs. Grace Reed,
Stroud, Ont.

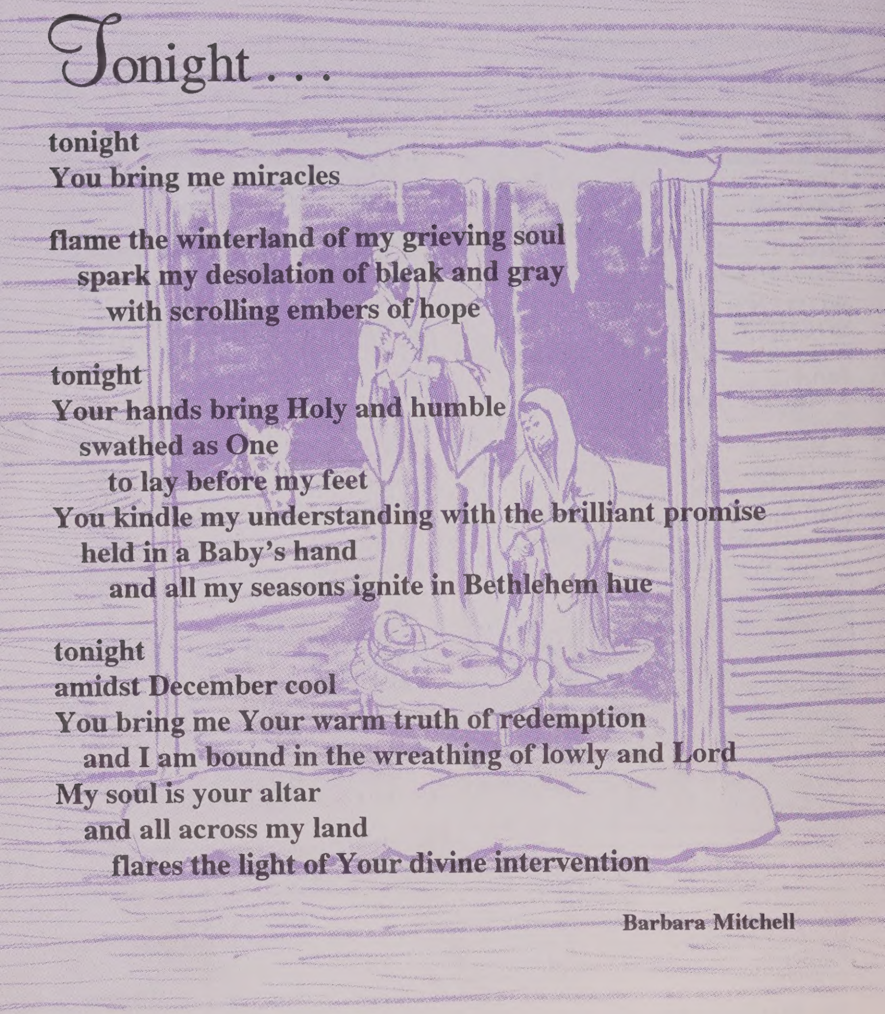
Miss Mary Wright,
Knox, Sudbury, Ont.

Miss Anne Wallace,
(formerly Cooke's Church)
Riverdale, Toronto, Ont.

Mrs. Sarah Noble,
St. Andrew's-Chalmers,
Uxbridge, Ont.

Mrs. Cath Kirkpatrick,
St. John's, Winnipeg, Man.

Tonight . . .



tonight
You bring me miracles

flame the winterland of my grieving soul
  spark my desolation of bleak and gray
    with scrolling embers of hope

tonight
Your hands bring Holy and humble
  swathed as One
    to lay before my feet
You kindle my understanding with the brilliant promise
  held in a Baby's hand
    and all my seasons ignite in Bethlehem hue

tonight
amidst December cool
You bring me Your warm truth of redemption
  and I am bound in the wreathing of lowly and Lord
My soul is your altar
  and all across my land
    flares the light of Your divine intervention

Barbara Mitchell

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Women's Missionary Society (W.D.)
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